SECRETARIAT
THE

LIFE OF CHANDRAHANGSA

Aug 19

(WITH GLOSSARY)

TRANSLATED BY

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AND

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PRELIMINARY OBSERVATIONS.

BEFORE presenting this volume to the perusal of the public, some remarks, in the shape of preface and commentation, are necessary. The subject, I presume, is not devoid of interest and edification; in as much as it depicts, in vivid colors, the propriety of excercising patience and fortitude under all calamitous circumstances and the nullity of the exertions of jealousy to injure a really pious man. The dangers and extreme pains which had been brought to pass upon the hero of the memoir, and his refusal to take assistance from his grand-father (which, if he had wished, he might have had in proper time) to regain his paternal throne are indisputable evidences of the will of God who desired that, the young hero should labour through a multiplicity of hardships before the achievement of his grand object. From the commencement of his life every circumstance presented an unfavorable aspect, such as the death of his father and mother and that of the nurse, the three persons who were specially interested in his affairs, as would be elucidated in the succeeding pages. It is indeed superfluous to state that, a more striking picture of a man hunted by a series of misfortunes is very hardly to be seen, and it is equally needless to mention that no one can pretend to have that admirable compound of perfections, as far as is granted to humanity by

eternal Providence, personal and mental of which he was possessed. The antipathy, which the minister displayed against the legitimate prince, and his perseverence to accelerate his destruction were by no means of inconsiderable magnitude and would have had effect upon any one but a favorite of God; and hence we may syllogistically argue that, he avoided the difficulties described hereafter by nothing but Divine intervention.

An admirable specimen of female ingeniousness is shown by Beshoya, the daughter of the minister, in her adroitness to transform the word '*Bis*' (venom) into her own name. Our statement of the Divine interposition is the more corroborated, when we mark the extraordinary circumstance of the unexpected meeting of Beshoya and Chandrahangsa in her place of recreation, the amorous attachment of the former to the latter, the sudden revelation of a letter tied to the corner of his sheet, the forgery of the word and finally the rescusitation of the minister and his son. All these have a tendency to demonstrate that, it pleased the Almighty Creator to see his adversity and prosperity, but always to protect him from injury.

The destiny of the minister Dhristoboodhy ought to serve as an indubitable proof of the fact of the precariousness of power founded upon guilt. We leave it entirely to the judgment of our readers, whether the following narrative is fictitious or genuine; but before doing so, we take the liberty to premise that, if they find, which they will not we suppose, any semblance

of exaggeration, we must apologize for it on the plea of lapse of ages and generations.

Indeed the acts of our renowned heroes of past ages have been fully narrated in the Sanscrit, and have been in time partially translated into the Bengalee, yet we have no sufficient accounts of them in the English tongue. In this age and under the British rule, as has been the case in all ages and under all ascendant powers, the people of India have contracted an extraordinary fondness for the English language, but that fondness must not be misnamed partiality, and the educated natives are more assiduous to read English volumes than works written in Bengalee characters, and this circumstance is quite sufficient to account for their imperfect knowledge of the lives of their ancient heroes. Although I must acknowledge that the biography of the Hindu princes of antiquity is not without hyperbole, and in this point no writer in any nation is unexceptionable, still it is not altogether legendary. Some, I suppose, shrink back from undertakings as the present one through dread of exposition of the demerits of their distinguished personages, but they never dream that they possessed merits well calculated to counterbalance the deficiencies of character. In making these remarks I should say in justice to myself that I must not be considered *gratuitously officious*. The narration may be apparently taken for a tale based totally upon fiction; but although the miraculous evasion of the hero and the superhuman powers displayed by him from the time of his first falling in danger to that of

his final rescue from it might be deemed by the present enlightened age as perfectly impossible, still it cannot be urged that they could not actually happen. For things of this nature were almost of every day occurrence in those ages when the culture of virtue and an aversion for vice were the principles of guidance and education of men, as has been clearly shewn in the writings of all forms of religion.

I have faithfully translated the Life of Chandrahangsa, with the exception of such parts as could not be so done without murdering their beauty, and making them inconsistent with the English idiom; such as some vernacular metaphors, which could not be anglicised but by murdering their beauty and making them dissonant, but which I have not omitted altogether.

I am, indeed, fully sensible that, with all the care I have taken to render the translation light and obvious for general comprehension, many imperfections will be found, and that I must rely principally on the candour and liberality of the public, whose kind support and encouragement I implore, and will gratefully acknowledge.

CAPTAIN WILLIAM DURHAM,

Sir,

At intervals of business and while labouring under a disease which robbed me for a time of my power of motion, I beguiled the tediousness of my unoccupied hours, by writing the book I now present to the public. As this is my first attempt, I might well fear lest this my rude and unpolished translation should offend your just and careful survey, but that I hope you will be pleased rather to smile at the faults of inexperience than censure them. I crave your pardon for presenting a thing so unworthy to your view, in token of the sense of esteem, admiration, affection and respect which I have always entertained for yourself.

BHOBANY CHURN BOSE.

THE LIFE OF CHANDRAHANGSA.

In remote ages, there reigned a modest, virtuous and benevolent king, named Dudhimookh in the city of Koundinya in Hindustan. Though the king, pursuant to the principles of virtue, devoted his time to the performance of religious rites and the equitable administration of justice in his kingdom, yet, for the reason of his being childless, he considered his life the source of uneasiness, and his opulence and grandeur to be nothing but thorns in the way of virtue, and at once he abandoned the reins of Government. On seeing this sudden distemper of the king, his courtiers began to console him, but their consolations were of no avail, and his mind, instead of recovering its wonted harmony, was more and more subjected to perturbations.

How unspeakable is the love of God! when we fall in distress, he himself becomes the cause of our overcoming it. One day, as Rajah Dudhimookh was indulging in a reverie in the depth of night, he perceived as if some body standing before him spoke,—"Moharaj, why are you so thoughtful and impatient; you shall very soon have the pleasure of seeing a son's face; worthless men are divested of courage and fortitude

by calamity, but why have you surrendered yourself to anxieties, being a patient and wise monarch? Therefore recall the calmness of your mind and be composed."

As the sudden dispersion of clouds in the firmament that prevent the appearance of the sun, infuses delight into our minds, so the gentle words of the vision transported the king with pleasure, and he passed that night in meditating on what he had heard from the aerial shape. Early in the next morning he faithfully worshipped the gods*, gave alms to the poor and performed various other religious actions. Then he called the queen and said,—"last night I dreamt that some body, standing before me spoke, 'you will soon see a son's face' and disappeared; this leads me to believe that, after a long interval, the preservation of my race and honor is probable; therefore beware of doing any thing that will displease the gods." And, having cautioned all the other members of his family in the same way, he anxiously waited for the verification of the prophecy.

A few days after, the queen became pregnant. The news of her gravidation reached the ears of the monarch, who, on hearing of it, summoned the priests and Brahmins, and instructed them to perform religious ceremonies, appointing, at the same time, females to take special care of the queen; and, on the approach of the day of delivery, he engaged a midwife and other attend-

* Hindoo Deities.

dants required for the occasion, and, in due time, the queen brought forth an incomparably beautiful son. This happy tidings was circulated throughout the city, and in an auspicious hour, the Rajah saw the face of his son and became exceedingly happy. He issued orders to give charity to the poor; horses, elephants and all sorts of valuable dresses and precious ornaments were distributed amongst Brahmins and beggars, and festivity and mirth were visible in all parts of the town.

Alas! the joy with which every soul was filled on the birth of this prince was of too short a duration. For, the day following that of his birth, the king breathed his last; and the queen, unable to bear the heavy sorrow caused by the decease of the monarch, died on the third day. These two evil-accidents and the wide-spreading grief so dispirited all the other members of the royal family that, they left off their respective functions, some said,—"what an unexpected misfortune is this? Though the king, in the last stage of his life, had the pleasure of having a son, the birth of that son appears to be the omen of inevitable dangers; and it is very likely that this orphan would effect the destruction of the royal family, or, why the king and queen would die soon after he was born?" These thoughts prejudiced their minds to such an extent, that they abandoned the infant to its fate, and began to bewail the death of their king. The charge of maintaining the infant was now assumed by the midwife, who firmly resolved to prevent the extinction of the royal line by saving from death the

life of the young prince. But disasters never come but in succession, and, in a few days, the midwife died of rheumatic pains.

The grandfather of the prince on his mother's side, on being informed of these circumstances, brought him to his own house, made all necessary arrangements that he might not suffer the least uneasiness, and nourished him with the greatest care.

Under such untoward circumstances the unfortunate prince arrived at the age of six months, and as he was ravishingly beautiful, his grandfather designated him Chandrahangsa. At the age of five years, his grandfather made him over to the care of a very proficient and learned teacher to receive education, whom he privately told,—"Sir, this young boy is an orphan; there is none to look after him besides me, hence I request you to be too attentive in giving him instruction." The teacher carried Chandrahangsa to his own residence and began to give him lessons in arts and sciences.

The unprecedented progress which he made in literature and science in the course of a very short time highly astonished his school-fellows, who, in return, gave him his merited share of praise. Now, in his prime of youth, he no longer delayed to exhibit symptoms of royal blood; his eager desire to achieve glory, the insatiable calls of ambition, but much more his unquenchable thirst for empire increased in proportion to the advancement of his age.

One day, the perusal of a verse, to the following effect,

contributed much to aggrieve him :—"The mind of a meritorious man, who has been pursuing a low profession, but whose vehemence of temper rashly propels him to aspire at a high post, and if in the attempt he meet with a ridiculous failure, undergoes the same degree of pain, as a boy left alone in the midst of a dense wilderness, inhabited by a variety of carnivorous animals, in a dark rainy night, rendered more terrible by occasional falls of thunder." In other words, his position then is just the same as the wilderness, his fellow-creatures may be compared to the flesh-eating animals, and the four cardinal points will appear to him to hold impenetrable darkness. In fact, inordinate desires ever carry with them mental anguish.

On reading the above stanza he thought,—"why my mind becomes agitated, and why does it foresee some danger when I think of wilderness? I suppose, some hazard will befall me very soon. However, I should not subject my mind to unnecessary troubles by representations of future evils." Having settled this, "I will not" continued he, "pay attention to my lessons to-day; I have heard my teacher possesses a beautiful garden within a short distance; I will take a walk there with some of my friends, and delight myself with the sceneries of nature." With this conclusion, he took his meal at the time, and in the afternoon, commenced his trip.

A few hours' journey brought him to the place, and while walking along the cool recesses, he observed a

young and handsome Brahmin, whose appearance indicated as if the inexhaustible stores of misery were all thrown upon him, reclining against the trunk of a tree. The sight of the youth, sitting in that posture, generated feelings of sympathy in the heart of this noble prince, who thought,—"how strange it is, that misery will always counteract a wretched man's endeavours after the acquisition of happiness. However, let us know from him the cause of the depression of his spirits."

In accordance with his request, one of his companions thus addressed the stranger:—"my friend, why are you sitting in this state?" The Brahmin returned no answer; the same question was repeated, but still the Brahmin preserved his quiescence. Observing this, Chandrahangsa himself went forward, and with sufficient mildness said,—"Sir, what is the reason of your being melancholy? I suppose some pungent sorrow has assailed you, and if you would kindly reveal to me the source of that mental disease under which you are now labouring, I promise I will leave no exertion untried to assuage your suffering, and if you consider me your faithful friend, then the disclosure of that cause which has rendered your heart open to the reception of what now torments you, would, I think, alleviate its poignancy."

These mollient words had the desired effect; for, heaving a deep sigh, the stranger broke silence and replied:—"your appearance and deportment bear the marks of an uncommon being, your soft expressions

have soothed my burning soul, and I acknowledge you as my sincere friend; now let us repair to a secluded spot where I will give you an account of my misfortunes without reserve."

This request having been complied with, both of them withdrew to a private place, where the Brahmin holding the hands of Chandrahangsa, with tears in his eyes, said :—" brother, that one who is blessed with a fair female as his wife, who suffers his eyes to revel on the surpassing graces of her countenance, allows his ears to be soothed by the sweet cadence of her voice, and in return, is favoured by her with an assurance of sincere love, would succumb to the triumphs of her charms, risks no contradiction. I do not know what heavy sins I committed in my previous birth that God has destined me not to enjoy connubial happiness in this life. However, I hope this unexpected meeting with you may serve to effect some palliation of my unbearable miseries. Now listen to me: you might have heard that at the distance of a few miles from this place, is situated a town named Koundinya, where, sometime ago, I was constrained in consequence of a revolution taking place in my native country, to emigrate with my wife. The king of that place is a master of iniquity and pretends to be a virtuous man, while his heart is a repository of vices. The excessive heat of the summer season induced my wife one day to walk on the terrace of my house to expose her body to the gentle breezes, when, as this tyrant was passing, she fell in his observation. Her

beauty inflamed the love of the lascivious monarch, who, deaf to the dictates of virtue and reason, carried her away by force. Being a stranger, and the king, my antagonist, I could not make any resistance. I passed that night like a wild serpent surrounded by fire, and, on the following day, tried to find out means for her rescue. But when all my exertions proved fruitless, I quitted my home and have resolved to travel as far as I can, and finding it, on my arrival here, to be an agreeable place, I have taken my seat under the shades of this tree. But neither the beauty of the grove, nor the coolness of the shade has succeeded to remove the agitation of my mind. I thought that by giving myself up to madness I would have no advantage, but on the contrary, lose all hopes of salvation; so I tried to restore my mind its usual tune but in vain, and am dragging a life devoid of animation and cheerfulness. Now fortune has introduced me to you, and any trouble you will take to remove my mental uneasiness would be accepted as a highest obligation."

On hearing these pitiable expressions of the stranger, Chandrahangsa at first reproved him much by way of advice, but soon after encouraged him and said,— "very good, if you would accompany me, I will see how far I can do for what troubles you now; but if my endeavours result in a sad failure, I will show you the way of checking the disquiet of your mind." Thus, having animated his drooping spirits, he requested the Brahmin to follow him to his preceptor's abode. Both of

them remained there that night, and on the following morning Chandrahangsa said to his tutor,—"master, through your kindness I have been able to make a tolerable acquisition of knowledge and am desirous of revisiting my home, so graciously permit me to go." Perceiving the eagerness with which he urged this request, his instructor gave him allowance, and Chandrahangsa, accompanied by the Brahmin, after a long and protracted absence, arrived at the residence of his grandfather who became extremely happy to see him again, and on taking an account of his intellectual acquirements, greatly commended him.

Having bowed down at the feet of his grandfather and his superiors Chandrahangsa introduced the stranger to them stating, "this young man is my friend." To refresh himself he then retired with the Brahmin into a very pleasant place, and afterwards having bathed and dined, came in a splendid room in the outer apartments of the house to devise plans for their going to Koundinya. When every thing was settled, Chandrahangsa said to his friend,—"we should take information of these matters from my grandfather before we start, because some danger may happen to us if we go there in perfect ignorance." They passed the remainder of the day in discoursing other subjects.

One day a discussion respecting the position and climate of different countries presenting him a seasonable moment, he asked his grandfather,—"Sir, how far is the city of Koundinya from this place, what is the

name of her king and what opinion do you entertain as to his character and the government of the place." Surprised to the extreme at these enquiries his grandfather thought, "how has the city of Koundinya come to his knowledge, perhaps he might have heard of his parents too, however, when he has asked me these questions, I ought to give him a precise account of what I know." Then breaking silence he replied,—"my dear Chandrahangsa, from whom have you heard the name of the city, and what occasion have you to know its particulars?" Being doubtful of the success of his plans at these words of his grandfather, with eyes bent downwards, he humbly replied,—"Sir, nothing of great importance has led me to take these informations from you, but it being the native land of my friend, who requests me to visit his house, I do so; and I intend to improve the time of my stay there by obtaining a knowledge of its laws and government. But through fear that some danger may befall us if we go there uninformed I have asked you these questions, and I hope you will satisfy me on that head and give me the permission I require."

These pressing solicitations failed not to induce his grandfather to repeat the whole history of his birth and miseries, who affectionately said,—"my dear child, hear with attention what you are anxious to be aware of. I have heard that, after the decease of your father, one of his ministers, forming a confederacy, has usurped the crown. With the view of preserving the integrity

of conduct externally he is always cautious to perform religious actions, but the most abominable oppression to his subjects, forcible and unlawful seizure of what does not belong to him and the use of wine are his daily tasks. It is very difficult to estimate the extent of injuries the world receives from the hands of those, that endeavour to secure the good opinion of men by an incessant practice of religious rites, while in their hearts they admit no other, than thoughts gravely censurable. I do not know what persuaded your father to confer the ministerial functions of his government on a person who ill deserved it. Perhaps his naturally kind and noble disposition might have been the source of these fearful accidents. So, my dear son, I presume that, in case you go there, and the news of your arrival reaches the ears of the present unlawful ruler, and if he can recognise you, he will never suffer you to come off from his hold uninjured; hence it is not conformable to reason to go there at present. I myself will, in a short time, accompany you to your father's kingdom, destroy the insolent exultation of the ungrateful minister, restore you to your hereditary possessions, and live a retired life seeing you efficiently govern your subjects."

Previous to this, Chandrahangsa was perfectly unacquainted with the details which his grandfather now delineated, his knowledge having being confined to the bereavement of his parents only. With mingled joy and sorrow, he heard this awful treachery which made

him more anxious to visit the city. "My dear grandfather," replied he "be not afraid; so dexterously will I make my appearance in the city, that neither the minister nor his spies would be able to recognise me, consequently there is no probability of my experiencing any severity at his hands."

These words of Chandrahangsa and his reiterated importunities demonstrating a firm resolution, at length persuaded his grandfather to accede to his wishes, and he said,—"my dear child if you are so particularly required to go to the city of Koundinya, I allow you to depart; but, remember you are the only prop of your family, you should always refrain from taking any injudicious movement in your course that will put you into difficulties"

Thus, having received from his grandfather all the necessary informations and some good instructions, he fixed an auspicious day, on which, accompanied by the Brahmin, he started for the city of Koundinya.

CHAPTER II.

That the inhabitants of the place, of which the ruler's mind had never received a thorough erudition, and his satraps are equally unlettered individuals and imperfectly conversant with their duties, are victims to intolerable persecution and unintermitted misfortunes, is irrefutable. On the demise of the monarch the minister, after having obtained possession of his dominion, began to behave most ignominiously with the people. His name was Dhristoboodhy. Now he would constrain them to abandon their native land and find protection in a different country, now he would grind them with exhorbitant taxes, and finally he would attempt at confiscating their properties and misappropriating them to his own use.

One day, while amusing in the company of his beautiful wives*, one of them pensively remarked,—"my lord, I suffered great pain of mind yesterday when I went to the house of my dear friend, by whom I was invited. There I observed some old experienced women conversing together, and on approaching, I heard them utter your name and vituperate you in no measured terms. I cannot describe the dejection of my mind since that moment, but request you to find out some

* In ancient times, bigamy or polygamy was not reckoned as a sin by the majority of oriental nations.

means which will wipe out your defamation and proclaim your glory. We are women, our happiness depends on your welfare, and your calumny subjects us to the sensation of the most acrimonious mental troubles."

On being told of his obloquy, he replied laughing,—"Oh my beloved! is this the cause that afflicts you? Without delay I will make amends for it and restore you your usual sprightliness. Now renounce that anxiety, and with your naturally fascinating disposition satisfy my love-sick heart."

Having said this to his wife, the minister thought, "it is not extraordinary, that slander and gain-saying would be incident to the honor of a king, but I ought to satisfy my wife, therefore, what is the best way of acquiring universal renown." After a few hours' consideration he concluded to hear the *Puránás** which he imagined will render his name illustrious; and, before the ensuing full moon, he summoned all his principal officers and entrusted the management of the affair in their hands, and when every thing necessary for the occasion had been completed, he engaged himself to hear the *Puránás*.

This announcement collected a large number of auditors, some of whom repaired thither for the sake of fun, while others to hear it seriously. But when this unexpected change of the minister's mind and his

* The ancient history or mythology of the Hindus.

sudden desisting from the perpetration of atrocious deeds which singularized his character, became notorious, it failed not to originate in the minds of his subjects very grave suspicions which led them to prognosticate some imminent danger, and they necessarily had recourse to immediate precautions for protecting their respective estates. Yet the minister by close application to the *Puránás* and by the celebration of diverse ceremonies attending such occasions, gradually succeeded in spreading his net of hypocrisy over his unwary people.

Now let us retrace our steps to the proceedings of our young hero Chandrahangsa. We have already seen him quit his grandfather's mansion, accompanied by the Brahmin in whose house he now arrived, and he put all his endeavours into action to achieve the object of his companion, but failed to find out the best expedient. He passed many a day in vexatious meditations productive of no good result, but terminating in the reduction of his bodily strength. At length a discourse of some persons brought him the information of the engagement of the minister to hear the *Puránás*. On obtaining this intelligence, he thought, "I should consider it my good fortune, if, by this opportunity, I can discover some remedy for the evil, the removal of which has entirely occupied my mind, and makes me undergo so much trouble. Especially I have not seen the magnificence and the palace of my late father from the time I received the light of reason: hence, I must take advan-

tage of this occasion by instantly going to the royal house." Having come to this conclusion, he rose one day early in the morning and started with the Brahmin to visit his own-house now usurped by the treacherous minister.

Scarcely had the day dawned when he entered the city. There he viewed the long series of magnificent edifices, clad in all the embellishments that attract the eyes; here and there appeared altars of pure gold and temples of precious gems with columns of white and red marbles, rising at intervals; there a blazing diamond suffusing its transcendant lustre all over the room; yonder strings of pearls glittering as if with the brightness of the moon; and farther invaluable jewels that would impart even an hour's delight into a melancholy soul. The various sounds of birds confined in cages, the multifarious roarings of animals in the grove, the clamours of sentinels and porters, all of which augmented the grandeur of the city and afforded delight to the inhabitants, amazed the young traveller who, in the excess of his surprise, thus exclaimed,—"How unrivalled is the state of my father! how beautiful his palace! how wonderfully pleasing the heaps of inestimable stones! I have never seen such incomparable affluence; I must consider myself very unfortunate, that I have been deprived of the possession of all this wealth." Under the influence of these thoughts, he reached the royal house, and having seated himself in the hall, where the minister surrounded by his courtiers

was sitting, began to hear the *Puránás*. At the close of the meeting, Chandrahangsa and the Brahmin both returned to their lodging, bathed and dined, and passed the remainder of the day in talking of what they had seen in the palace where they began to attend punctually every day after morning duties, in order to realize the object they had in view.

The frequent visit to the court of an elegantly formed young man, who, in beauty of person, had no equal, attracted the notice of the courtiers, and became the principal topic of their conversation. One day just as he had made his appearance, an astronomer addressed the minister,—"Moharaj! this youthful stranger, whose personal charms may reasonably be placed in an equipoise with the lustre of the moon, did visit the court the other day; through the assistance of my science I have obtained a correct knowledge of him, and have found that, before the lapse of a long time, he will sway the sceptre of your dominions; your exertions to remove him out of the way shall be abortive, as his name is not enrolled in the list of those who are prematurely hurled by fire, water or weapons, to regions where the sun never rises."

This unexpected revelation of an evil omen by the astronomer shook the equilibrium of the minister's mind, which opened to receive a degree of terror and uneasiness, that might justly be said equal to what would afflict a man when falling a victim to the unfathomed main, rendered boisterous by billows. It led him to ask

the astronomer,—"Sir, who is this boy? Whose son is he, and wherefrom does he come to attend this congregation?" In reply to these zealous questions the astronomer said,—"Moharaj! you are king of this place, and need not our assistance in this matter; you can yourself take an account of the stranger, and be informed of every thing. But as it is our duty to precaution a man on the prospect of danger, I give this forewarning, otherwise to prevent the danger of one by injuring another is not at all agreeable to reason; also to remain indifferent and have recourse to no measures for extricating from an imminent hazard, ill becomes a wise man."

While the astronomer was speaking, Chandrahangsa drew near to the minister who, observing him by his side, said,—"Oh most qualified and illustrious young man! art thou a prince, or a chorister of heaven, or a resident of the sky, that has come in incarnation to charm the inhabitants of the earth?" Then suddenly changing the manner of his address, he added,—"Oh child! greatly surprised and delighted with your extraordinary perfection of person, I am eagerly desirous to be cognizant of your name, abode and the caste you belong to; if you would kindly express them and satisfy my curiosity, I will consider it a great favour."

The verbose speech of the minister amazed Chandrahangsa and prostrated his spirits, and he remained for awhile motionless like a portrait, staring at the former; after a long time, he replied with fear,—"Moharaj!

what advantage will you derive from being acquainted with a wretched man like me." Having pronounced these words, he resumed silence, and maintained it till the sedateness of his mind returned, when he humbly added,—"Oh king! it is proper to make known one's self when he is asked, specially when I am requested by you to do so, I should not but consider it my good fortune. But as I am very wretched, I have resolved to abstain from discovering myself to any man, so I would feel greatly obliged if you desist from taking an account of my origin and residence."

By this reply of Chandrahangsa the minister perfectly understood his intention, and tried to remove his fears by sweet and artful words. Without any response the young hero with a shaking and suspicious heart, revolved the possibilities of danger in his mind, coining at the same time the means of avoiding them. He thought "I believe the minister has obtained a knowledge of the reason which has brought me hither, and judging me criminal, will inflict the commensurate punishment, or he has got access to the records of my life and in order to assure himself on that head is asking the questions. But if my latter conjecture be correct, there is no probability of escape; what shall I do now, and how shall I avert this impending danger?"

These thoughts had so great a tendency to aggravate his mental uneasiness and perplexity, that without taking leave of the minister he tried to flee from the

court. But nothing is beyond the power of dissimulation to perform. Observing the veil of melancholy drawn over his countenance which served as an index to the turbulent feelings that now disturbed him, the minister said,—"Oh child! why are you so thoughtful? Why so afraid? You can freely give an account of yourself. From the instant that my eyes were glutted with your personal charms I have contracted a degree of affection for you which, in fact, amounts to more than what a father entertains for his own son. In sooth I say, a revelation of yourself would, in future, result in your welfare."

The determination of our young hero to withold from Dhristoboodhy any clue that might lead to his discovery, at last partially yielded to the solicitations of that person, and he then said,—"Moharaj! how can I break the resolution which I have made, but to satisfy your majesty's curiosity I can so far say that, I am for the time being residing within the jurisdiction of your kingdom."

From this speech of Chandrahangsa, the fact that he must have been the offspring of some noble family, was clearly unfolded to the knowledge of the minister, but without giving publicity to his sentiments at the time, he indignantly passed upon him the following sentence; "Wretch, thou hast considered me thy enemy, and disobeyed my words, so I command thee not to leave this court without my permission; now go and wait in

that marble room of pearls." On delivery of this sentence, he was handed over to a sentinel who conducted the unfriended captive to the forementioned place.

The unforeseen calamity that now happened to the legitimate prince of Koundinya, considerably aggrieved his comrade who, with a dejected countenance and eyes full of tears returned home, and after making several unsuccessful attempts to enfranchise him, resigned the case to the will of chance, depending upon mere hopes.

On the other hand, at the close of the meeting and the dispersion of the audience, the minister followed by his female attendants whom he instructed to take charge of his noble prisoner, directed his footsteps towards the *zenana*, where he performed his morning duties, dined and then retired into privacy to cogitate on the circumstances which had now absorbed his attention; but the uncertainty of the origin of the boy, of the motives which had invited him to the court, and the best way to defer the impendence of his downfall, became the subjects of his greatest concern, and enhanced the disquiet of his mind.

In this way many days passed. But the minister, by diligent enquiries at last succeeded in tracing the descent of his victim, and he then concluded,—"shortly after the dissolution of the king, while I was off to Chumpa, this child was born, and fostered by a nearest relative has arrived at this state of existence; however to insure my welfare I see no other alternative but to destroy him, and under the pretence of some business

700

I must put a period to his life. For his young age I should not consider him to be a common man, by friendly dealings I will at first secure his confidence, and if I succeed in that, there will be little difficulty in consummating my object."

Satisfied with this theorick assurance of the success of his schemes he went one morning into the room which was assigned for the residence of Chandrahangsa. On entering he found the young prince dejected and mournful, lying on the bed; and though his countenance like the resplendent moon concealed under the shades of the clouds were a veil of melancholy, yet it did shed its effulgence around the room. Observing this the minister thought,—"Oh, what an uncommonly amiable form is he blessed with! What an agreeable disposition! the sight of him is apt to engender commisseration even in a cruel and hostile mind. The false affection which I have hitherto showed for him is at bottom going to assume the appearance of reality. How shall I kill this model of beauty? How shall I fasten him to the indissoluble chain of circumvention? Have I come into this world to amass heaps of atrocities in secrecy? No, I cannot murder him."

When these noble thoughts were in operation, envy with all her malignant train suddenly assaulted the heart of the minister; those vanished, these predominated; the conflict teminated in an entire subjugation of his mind by the latter, which led him to arrive at the following decision, "Ah! what am I doing? Shall

I bid an everlasting farewell to my unparalelled greatness for the salvation of the life of a young boy? Does the venomous plant evade destruction when young? Who parts with the jewel in his hand? Indeed, I will not incur unnecessary procrastination, but must soon find out some remedy for the evil." Having formed this resolution, he said,—"prince, what has made you so discoloured and debile? Are you mortified at the harsh words I uttered, or for my sudden distemper at the time you have taken me to be otherwise than your friend." No sooner did Chandrahangsa perceive the minister standing before him and asking the questions, than he rose up from his bed, and replied,—"Moharaj, I do not find any reason for my mortification, and know not what would induce you to be enemical to me." These words restored to the minister the hopes of success in reference to the accomplishment of his flagitious design, and as he lightly touched the body of Chandrahangsa with his hands, he said,—"Oh my dear boy! from this day you have become my favorite courtier; you shall always remain in my presence, accompany me wherever I go; I will not allow you to be away from my sight, except in cases where your presence would be unavoidably demanded".

Regardless of the sweet flow of his decoying words, Chandrahangsa replied,—"Moharaj! permit me for a short time to go off from this place to visit my young friend with whom I have parted for a long time, promising to return soon, and who is anxiously expecting

me every day. Liberate me once, I beseech you, sir!"

The repeated application of Chandrahangsa for leave greatly annoyed the minister who said,—"child, I suppose your friend is not very uneasy for you, for if he had been so, he would surely have enquired after you, hence what necessity is there to see him again?"

Without paying attention to all that the minister said, he applied again for the same thing, and although the former tried to dissuade him from it, he appeared too much at stake to renounce his petition. Finding his attempts unsuccessful, the minister became irritated, and with quivering lips and eyes reddened, gave vent to his anger in the following terms,—"Ungrateful creature, I can put thee at this moment in irons, and sever thy head from thy limbs. Hast thou felt pain in thy body, because I have allowed thee to sleep in soft bed? Or for the rich repast and unalloyed affection hast thou felt vexation? I shall immediately crush thy pride."

The invectives with which he was unaccountably assailed, filled the heart of Chandrahangsa with grief, and, like a man crying aloud, his eyes were overflowed with tears. Excess of sorrow caused dumbness to sit on his tongue; the flood of tears obstructed the organ of sight; his throat lost its function, and he became speechless. After sometime, when he had recovered himself a little, wiping his tears with his hands, he rejoined,—"Moharaj! what importance is attached to the life of a poor man. His grief is not reckoned as grief, his mind is not valued as mind, he may be regarded as a sort of

inactive substance. Whatever you shall command me, I must obey. Your behaviour must always be brooked by me with patience. But if the wishes of poor men be viewed with indifference by those who are wealthy, then there was no necessity of nominating man as lord of the creation."

Such were the expressions of sorrow with which he bemoaned his afflicted state; and they failed not to touch even the envious mind of the minister with pity, who then consoled him in the following manner,—"Boy, you have reason to be wounded at heart with my words; but think yourself that from the beginning I am meditating upon nothing but your welfare; I have never harboured a thought to the prejudice of your interest, and the unfriendly manner in which you have been treated by me must be attributed to the injudicious conduct on your part. However, child, you have not as yet penetrated into my innermost motives, and hence you are led to doubt the uprightness of my character. If you had been aware of my intentions, I suppose you would not have dealt with me in this way. Do not give up your heart to sorrow any more. Soon shall you understand my wishes which will remove all your anxieties." Thus in various discourse the night advanced, and the minister having satisfied the royal youth retired to his chamber where, after evening duties and supper, he slept.

The hope of redemption from the hands of the minister, to obtain which Chandrahangsa so strenuously exerted, now faded into despondency; and the failure

of his application combined with the symptoms of anger which that tyrant exhibited, led him to be despairing of the safety of his own life. And either the prospect of future evils which imperceptibly creeps into the heart of man, or his fears, caused his mind to forfeit its composure, which it could not recover throughout the night. Thus we find him undergo a degree of mental agony equal to what a deer shot with an arrow would feel. On directing his eyes towards the moon, whose light penetrated through the windows, he thought that somebody, with accumulated fire, was approaching to burn him. And as he turned his sight towards darkness, he fancied that a gang of robust individuals were advancing with open arms to kill him. When he lay down in bed, he felt it pricking him with thorns; in this way he passed the long night of uneasiness.

On the next morning, when he was washing his face, the minister entered the room and said, "my dear boy! come into my apartment." Chandrahangsa accordingly followed Dhristoboodhy, who, having seated him on a fine bed, spoke,—"Prince, I have an exquisitely beautiful daughter named Shurnokamincc, and I see you the proper man on whom to bestow her in marriage, specially, as my mind has already been ravished by the lovelincss of your form." While he was telling this to Chandrahangsa, he imagined that such a thing would really occur; but this idea could not be active then, as it foretold him that, in the event of the nuptial ceremony being celebrated, it would deprive him of his

kingdom and honor. Of the royal youth's going astray from the path of rectitude, and of necessity running into perils, we may consider the present tempting offer to have formed the basis. The minister continued,—"my greatest desire is to marry you to my daughter. The woodbine, which climbs in spiral rings the lofty trees, never weds a common plant: the flames of fire never go downwards; but I am sure that your beautiful form will inflame the love of my daughter Shurnokaminee." Chandrahangsa replied,—"Moharaj! what you are commanding is not altogether impossible and unjust, but Shurnokaminees are gold girls, that is, they love gold, so of what avail would my bodily perfections be to her?" Having said this, he became silent. In order to seduce the young prince to his snare, that his intention might easily be worked out, the minister with false affection, and accompanied by some beauteous maids, took him to the dancing parlour, where, by his orders, the female chanters entertained the party with their tuneful serenades.

The idea of Dhristoboodhy, when he was giving these amusements, had been to dupe the prince to pleasure, and to bring him to perfect submission, but far from being delighted with them, the countenance of Chandrahangsa showed that he was more sorrowful than before. When he observed this, he became a little dispirited, but soon after recalled his calmness and began to devise new artifices. He suddenly ordered a cessation of the chorus, carried Chandrahangsa into the

inner apartments, directed the female attendants to dress him in the best attire, and afterwards accompanied him to the dining room, where both of them dined. At the request of the minister, Chandrahangsa ate something, although he had no appetite. After this, they repaired to the recreation chamber, where the minister having waited for a long time and stationed a guard over Chandrahangsa, came down in one of the lower rooms in the outer apartments of the house, and despatched a page by the name of Soodutto to call the executioner who lived near the fort. No sooner was this order delivered, than Soodutto ran up and summoned the executioner who, in an instant, appeared before his master.

The minister conducted him to a solitary place and said,—"Oh father of sadness! I am fastened to the chain of a very great danger, and you must, by any means, break its links and relieve me. Informed by an astronomer that, in a short time, a young boy would be king of this place, I have brought and confined him in a room. Alluring by the hope of being married to my daughter, you must take him in the wilderness, and there put an end to his life. To-day, just before sunset, you must carry him in a litter, and after killing him show me his blood; but take care to conceal this conspiracy from the knowledge of the public. A reward, which will enable you to live comfortably throughout your life, will be offered if you can execute this business satisfactorily."

When the minister had finished his most cruel and unreasonable orders, the executioner, whose brutality scarcely yielded to pity, even he being moved, replied, "Yes Moharaj, I see your impending danger, but my mind disagrees to behead a young boy by my own hands." Scarcely had these words been uttered, than they fired the resentment of the minister who, with moving eye-balls, said "Wretch, dare you disobey my orders? I will confiscate all your property and destroy your family." To appease the anger of the minister, with shaking limbs the executioner replied, "Moharaj! you are our lord and protector, and hence your orders must be executed," and went off.

On his departure, Dhristoboodhy, actuated by the desire of winning the confidence of Chandrahangsa in him, called a wily female messenger, and after giving her necessary instructions, ordered her to wait in a private place outside the house. By the time these preparations were completed, evening approached, and the minister, through a maid-servant, called Chandrahangsa.

The youthful hero was engaged in various talks with the women in the *zenana*, when the news of his being called by the minister was delivered, he appeared before him at once. Dhristoboodhy placed him by his side and spoke in a mild and affectionate tone,—"My dear child! do you believe that your sorrowful heart and mournful appearance do not make me equally sorry? or I have no intention to fulfil your desires?

Does not such a thought ever come into your brain, that for the accomplishment of the object I have in view, for which I am making these preparations and suffering anxieties, you ought to observe patience? I understand that you are feeling vexed every day, and for that I have found out a best remedy, which you just hear. My daughter Shurnokaminee, to whom I have promised to marry you, is not here. This is the third year that she has gone to a celebrated temple near this city to worship Mohadeo; and she has resolved not to discontinue her devotions to the three-eyed God, until she obtains her wished for boon. To prevent her from this dreadful resolution, I tried by various ways, but to no purpose. Perhaps this unexpected arrival of you may be of great service to me. Child, therefore, I advise you to go and see her there; if you stand once in her sight, I am sure her desires will be satisfied; you have not revealed yourself to me, but never think that you will be able to remain in disguise when you see my daughter Shurnokaminee."

Just at this time one of the executioners came in and humbly said,—"Moharaj! the litter you commanded us to prepare is now ready, please order whom shall we take and to what place." The minister answered,—"This young boy (pointing to Chandrahangsa) is my greatest favorite, you will carry him to the temple of Mohadeo situated in the vicinity of this city, and when his business is done, bring back to me." On delivery of this order the executioners brought the litter nearer, and

finding it furnished with all necessary things, the minister said to Chandrahangsa,—"My dear child, do not delay any longer, the litter is ready and you can go now." Having said this, he attempted to thrust him in the vehicle.

This fearful transaction and the sudden arrangements for marriage frightened Chandrahangsa, whose heart began to beat, and whose conscience stung him as if in anticipation of some imminent danger. "Moharaj!" said he, "Where do you command me to go, are you talking for the sake of diversion because I am young, or I have wronged you for which you intend to punish me?" It was precisely at the very moment, when he was weeping over his bemoanable condition, that the female messenger, whom we have mentioned before, lying concealed in the outer apartments, under instructions from the minister, as if really panting for breath, made her appearance, and with borrowed glee said "Lord of the earth, I am delivering you a very happy tidings, hear it. Your daughter Shurnokamince has ordered me to inform you that she has obtained her wished for boon, the reward of her zealous prayers." No sooner had she finished these words, than the minister, with ecstatic countenance, carried Chandrahangsa near the litter and said,—"dear child, now there is no fear, no doubt about the intended marriage. Go and bring my daughter with you at once, I like to complete this happy connection very soon." Having said this, he accompanied Chandrahangsa to the doors of the vehicle.

How surprising and powerful is the influence of love! How ignorant and unguarded are the minds of lovers! To the very suspicions and the very fears which travailed him so long, Chandrahangsa now made a voluntary resignation of himself. He thought, "if a knowledge of my life and birth had instigated the minister to behave maliciously with me, then there would not have been a combination of these happy circumstances. It is beyond question, that through my own folly, I am causing a deprivation of the greatest happiness, which is about to crown my desires. In fact from the first time that I came here, I had not had so familiar conversation with any one, by which the minister could have known my birth and lineage." Having come to this conclusion, he gazed at the minister and said,—"Mó-háraj! the alienation of my friend and the dampness of my spirits exhort me against stooping down to pleasures, but only to act up to your commands, I am going." Then he made a bow to the minister, who, shaking hands with him, placed him in the vehicle. When he had entered it, the executioners, by the order of the minister, locked the doors of the litter, took it on their shoulders, and commenced their journey to the fixed place. Thus in the grasp of death, the young man, actuated by the hope of marriage, delightfully caused himself to be borne away into the wilderness.

Before they passed the extremity of the city, night approached. Darkness now covered the landscape. The terrors of the way stopped the communication of

the passengers who, having travelled fearlessly throughout the day, now betook themselves to appointed inns for passing the night. The harmful animals of the fastnesses began to pace the outskirts of the city. Gradually the night advanced. What amount of misery does not fall in the portion of wretched individuals who desire to be happy? What large schemes do not happen in vain minds? While on his way, Chandrahangsa thought,—"as soon as I arrive before that beautiful lady, I will at once confound her by representing myself as an angel, or a favorite of God, descending from heaven; and after various entreaties and prayers, I will speak a word or two; or, I will, at once, stand in her presence, lay hold of her hands and say; Oh charmer of my heart! why do you subject yourself to unnecessary troubles? Take me, I have come your obedient lover." How extraordinary is the credulity of vacant minds! Lost in these musings, he thought that he was on the point of possessing Shurnokaminee; but when he had passed a few yards more he contemplated "how is it that I have not arrived at my destination yet; to pass a short distance, why so great delay? Then he asked the bearers, "well how long will you take to reach the temple?" They answered, "no more delay, it is visible from this place." Then peeping through a hole of the litter he found that, he was passing through a dense forest, where, save clusters of rank vegetation and groups of lofty trees, no vestige of the communication of man or the residence of any human being was per-

ceptible. Frightened to the extreme by the howling of tigers, the grunting of hogs and the neighing of horses, he again asked the bearers, "have we come close to the temple?" They replied "no more delay, in an instant the orders of our king will be satisfactorily executed." At these words, a sudden chillness passed through his heart which began to shudder, and he then thought,—"Ah what have I done! Where have I come! What dangers await me now! Aware of these perils why have I caused myself to be entangled by them! What shall I do now, what measures should I look for, and whose assistance shall I crave! I have neglected the words of my grandfather, who strictly prohibited me to execute my rash proposal, and when I persisted in it, gave me many injunctions, not one of which I have adhered to, and I believe that, for trespassing his will, a severe punishment is about to be inflicted on me." While these ideas were in a state of revolution in his mind, the executioners brought the litter in a very thick part of the wilderness, eased the bearers from their burden, and having lighted a lamp, opened the door of the vehicle. Then the head of their company, with rolling eye-balls and words uttered with ferocious accent, drew Chandrahangsa out by his hairs and said,—"Prince! Come and marry."

The fermenting hopes of love now stagnated, and it became obvious that his life was on the brink of destruction. Finding himself in the hands of death, he cried aloud and said,—"Father! do not kill me, I take

your protection." To this the executioner replied,—"Oh no child! I will celebrate your marriage, why shall I murder you? Having said this, he brought his sharp sword out of the scabbard. When he saw that the servants of the minister would surely take his life, with eyes full of tears, he said,—"Father! before you kill me, allow me to speak a word." The executioner answered, "young boy, what shall I hear you? I must now fulfil the commands of my master." Chandrahangsa said, "Oh father! I beseech you, hear me first."

Pity touching his heart, and abating his resentment at the suppliant mood of the prince, the executioner replied, "speak soon what thou hast to say." Chandrahangsa said,—"observe, the kingdom which your master rules is my father's right. I am an orphan and have no protector here; therefore I consider you as my father and guardian now; I entreat you to spare my life, and promise that if I regain my hereditary possessions, I will create you the director of this realm, and pass my days in strict obedience to what you would advise."

Although he pleaded for his life with earnest prayers, still the executioner at first displayed reluctance to yield, and his pleadings would have been of no avail, had they not been backed by the lamentable position in which he was placed, and the tokens of fear and depression, which were too apparent in his countenance, and which engendered a feeling of compassion in his hearer, who, now that his ferocity had been alleviated

a little, said,—"Prince, your personal perfections and your importunities dissuade me from decapitating you, so we now desert you and you can go wherever you like,, but do not remain with us." Having uttered these words the executioner extinguished the lamp, closed the doors of the litter and commenced running towards the city.

To save his life from being devoured by the bestial antagonists of the forest, he followed them for some distance, but they soon secreted themselves in so thickest a part of the wilderness, that he was unable to find them out. He retraced his footsteps, and sitting under the shades of a gigantic Banian tree, began to cry aloud.

On the other hand, the executioners having abandoned the prince in the midst of the desert, betook themselves to flight, till they approached the vicinity of the town, where they held a consultation as to what they would state for avoiding the wrath of the minister, and what measures they would adopt to make him believe in their statement. At length, they came to the conclusion that they would retire that night to their respective habitations, and before the dawn of day, would kill a jackal whose blood they would misrepresent as that of the royal victim. Having settled this they disbanded.

No sooner had the morning dawned, than the executioners beheaded a jackal, and presented its blood to the minister, who believing the object of his dread and

anxiety actually removed, began to reign in perfect tranquillity. Sometime passed after this. One day the young Brahmin thought,—"I suppose, the hope of recovering that dear friend for whom I am still persevering to maintain this momentary existence, has already been blasted. However, I ought to enquire after him once." Accordingly he made a strict search, and was ultimately informed that his friend had been murdered by the minister. On receipt of this intelligence he burst into tears and exclaimed,—"The man, who from feelings of compassion wished to see the reunion with my wife, who was born to do good to his fellow-creatures, and whose candid temper leaves no room for comparison, was at last thrown in danger and lost his life for my sake! Now I understand, that every thing is volatile and transient in this woful world. To this world of griefs, where abortion of lively hopes is inseparably linked with our life from the first developement of reason, where innocence scarcely escapes the tyranny of wickedness, I bid everlasting farewell and wish no more to see any nearest relative."

The violent aversion for the present existence, which sprang up in his mind from these serious reflections, and the irradiation of reason which still increased it encountered an inveterate contravention from a voluntary and implicit deference which he had hitherto paid to this world, and which gradually suppressed the pleadings of conscience; and the disagreeing insinuations of these contending feelings rendered his mind unstable

like a cradle. Then he thought—"Ah! how astonishing is it that unprincipled and irresolute men would in one moment contract a supreme contempt for all earthly enjoyments, and in the next again plunge in them. However I resolve that, I will, henceforward, with undivided attention, devote the remainder of my life to the worship of Him who is the Lord of the Universe and, obtaining His favor by fervent prayers, taste the happiness of a pure and sincere love in my old age." Having decided this, he abstracted himself from society, gave up all worldly concerns, retired into a wilderness, and there passed his days in the service of God.

CHAPTER III.

Dhristoboodhy had a minister named Kolindo. On the very day that Chandrahangsa was banished, Kolindo, with numerous soldiers, was returning from a hunting excursion. Night coming on, as he was passing through a mountainous and rugged country, his followers placed him in the middle and quickened their march. After passing a long way, they approximated the wilderness, and on entering it they heard the lamentation of a person vociferating "Oh father! oh mother!"

Just as he heard the loud cry, he ordered his men to halt, and selecting from amongst them four persons to bear torches, and the commander of the detachment, bent his way in the direction where the noise came from, and on arriving at the spot, found to his great astonishment, a young handsome boy aged about sixteen. Kolindo advanced and stood before him and by sweet words gave him hopes of redress, and after having lessened his grief asked him his name, abode, and the causes that had led to his banishment. Chandrahangsa accordingly repeated the history of his life"

Kolindo attentively heard all that Chandrahangsa described and at the end of the catalogue of his misfortunes said,—"Prince there is no remedy for what has already happened, but to avert any future danger I

have something to say, hear me; in this world of pleasures, I am the most unfortunate man, for I am childless, and I do not know why this wretched life does not end; perhaps these sufferings are punishments for the heaps of vices I committed in my previous birth, I cannot say when shall I die and be set free from misery."

After lamenting for his barrenness, Kolindo continued,—"Prince, in this world there is no one who does not feel from a particular calamity, but how clever is God that he has spread over us a net of attachment for this uncertain tenure, which, in whatever way we try, we cannot get over. Because I pass my life in continual uneasiness, I suppose God has sent you to console me. Therefore, when you have become my acquaintance, you need not be apprehensive of any thing. Come with me, I will support you as my own son, and making you the heir of my estates, be a traveller in the way to the Supreme Being in my old age. But, child, you must promise that, so long as you shall stay in my dwelling, you would obey me as a son."

The fatherly affection which Kolindo appeared to have for Chandrahangsa, made him very fearful at first, and he humbly returned,—"Sir, by indication of similar tenderness, one man has reduced me to this deplorable circumstance, and I am afraid of the recurrence of the very thing. But if you are really favorable to me and undertake the charge of my maintenance, then I swear that all the while I remain with you, I will pass my days abiding by your orders."

Kolindo was greatly satisfied with the answer of Chandrahangsa whom he carried with him, and rejoined his retinue, ordering them to resume their march towards the capital. Leaving behind many forests, groves, rivers, &c., he approached very contiguous to the city, and in the night arrived at his house, where, having delivered to his companions an injunction to the effect that, in case persons ask any thing respecting the young stranger, they should state that he was his son, and should always hold him in great honor, he commanded them to go to their respective houses, and entered his own accompanied by his courtiers and the adopted son.

On his arrival, the principal maid servant came and said,—"Lord from the time of your departure on the deer-hunting excursion, our mistress has been very unhappy and anxious for your absence, so you should come soon into the inner apartments." Hearing of his welcome by his wife, he became impatient and thus addressed his courtiers,—"take Chandrahangsa to my parlour and serve him with all your attention, I am going once into the zenana." Having said this, he hastened inside the house, where he soothed the uneasy mind of his wife by various consolating and loving effusions, but being considerably tired immediately lay down in bed. Chandrahangsa was also weary, and having exchanged a few words with his comrades, retired to rest.

The next morning it was announced by the minister Kolindo, that in the city of Moyapore towards the north

he had a wife, who, sometime past, died, leaving behind a son. While on his trip, he arrived at that city, and, being apprized of this circumstance by the inhabitants, has brought the son with him, and he feigned at the same time, that he would consider it his good luck and a matter of the highest satisfaction, if this child get a long life.

By proclaiming this fabricated history, he gradually succeeded to confirm the belief of the public before whom he generally bragged of his good fortune in having had a son, and he began to maintain and protect him just like his own child. Throughout the period that the latter continued to reside there, he always displayed his ingenuity, ready wit, and experience in business, and by affable disposition and amiable manners gradually won the good will and favor of his benefactor. He was found sometimes poring upon decisions, sometimes legislating for the country, and at others embracing the office of a counseller, and by a regular and judicious discharge of these and similar important tasks, contributed to the daily promotion of the welfare and happiness of the subjects, whose unreserved obedience and adulation he secured the more by his lectures on knowledge and religion. Around him would occasionally cluster a crowd of auditors, in the midst of whom he would preach the following doctrine,—" Ye creatures of God! what do ye see? Why have ye made yourselves slaves to insignificant and fleeting enjoyments? If this universe and this mortal

frame, &c., had been constructed really to gratify our wishes and augment our blessings, then all our endeavours to acquire prosperity would have been effectual. But these never conduce to our felicity. The pleasures of this world are volant like the flashes of lightening, and are easily dissipated. The period of life is transient like a drop of water on a burning iron. Just as frogs disregard death in the midst of mortal serpents, the bulk of mankind, while encompassed by the scorpions of Pluto, indulge themselves in immensity of schemes, and the prosecution of arduous undertakings for a safe retention of terrestrial enjoyments. But they never comtemplate that there is a being quite different from our body. The frequent occurrence of acrimonious pains, and the instances of death breaking some close connection, never induce them to conclude that, while we continue in this state of imperfection, we cannot expect to be really happy. Very little importance is attached to the concomitancy of father, mother, and the nearest relatives, which appears to be like the association of passengers passing over water or traversing lands. How surprising is it that, wading through the dimness of ignorance, they would never essay to derive an essential bliss from a knowledge of the Most High, and, aware of the customs and manners of the world, would refuse to adopt virtuous principles and mix in good society; and while knowing, that the different forms of religion, and various opinions incline like the radii of a circle towards the

common centre—the only God—they would still roam in scepticism. Although our present condition and place do not allow us to comprehend the motives of our common father in the objects of his creation, whereby we might uproot all suspicion, yet the acquisition of divine knowledge has been reckoned in all ages the essence of all our actions. In fact to cross this dangerous deep of affliction, we have no other alternative. Henceforward, let this be your paramount duty to set at defiance all earthly temptations, to rest contented with the pleasures arising from a studious service of God, and to exert sedulously how we can overpower the waves of distress produced by accidental blasts of misery, and in decrepitude enjoy the ineffable bliss of divine grace."

These sublime counsels added to the munificent disposition which he showed in general, and his usual mildness of speech and affability made him the pet of the people, and he continued to reside there like the legitimate son of the minister Kolindo.

The possession of a son by the childless minister was soon published throughout the city, and as a shower of rain in the piercing rays of the sun, or a moonlight night in the autumn season is very agreeable, the inhabitants of the city were always happy in the company of Chandrahangsa, and sometimes gave him presents in order to have a view of him. Some of the followers of Dristoboodhy, who were really virtuous and honest, observing his uprightness, began to be present at the

house of Kolindo, to be a member of the association. In this way the number of men in the court of the king began to receive a daily diminution, and the absence of his most obedient and devoted adherants, who scarcely remained out of his sight, in cases of the highest moment, be-stirred in his mind great apprehension and anxiety. One day, finding his principal officer Promuthy not present in an important business, he became very suspicious, and commenced strongly reproving his other officers. At the end of the day when Promuthy returned, he said,—"Well Promuthy, before this time I always found you present in my court, but now on urgent business, although I search for you, you cannot be found. What is the reason of this? Is any sinister plan lurking in your mind? Or any bad advices have corrupted you and induced you to behave with me in this way? Promuthy returned,—"Moharaj! your minister Kolindo has given birth to a son in an auspicious hour, who always gives us good advices and lectures on religion. By his moral instructions wickedness has been banished from the city. Jovial young men, experienced equals, and prudent superiors have taken a deep interest, and always express their satisfaction in his counsels devoid of prejudice. Therefore, to secure virtue and the favors of Providence, we generally repair thither; but if this act be considered by you liable to crimination, decide it on principles based on justice and inflict the prescribed punishment."

Amazed to the maximum on hearing of this circumstance, Dhristoboodhy instantly drove on a fine horse to the house of Kolindo, who, as he heard of his approach, advanced and received him with all the manifestations of profound reverence, and having seated him on a jewelled seat, worshipped his feet with his son, then standing before him said,—"Moharaj! through the smiles of good fortune I have obtained this son, and by your benediction he possesses all the distinguishing marks of goodness. By the advice of prophets I have designated him Chandrahangsa; now bless him with a long life." Having said this, they both sat down on a separate seat.

"Oh minister of the state!" replied Dhristoboodhy "what an astonishing story you have told! I believe he is not your own son; your wife never brought him out of her womb; therefore speak the truth how have you obtained him." Kolindo answered, "Moharaj! through fear I have made such a declaration to the world, but in fact he is not my own son. Sometime ago, when I went on deer hunting, I found him in the midst of a desert, and having brought him to my house I am now maintaining him like my own son. Moharaj! I have now informed you all truth, and, believing in my words, be gracious and merciful to me." Having said this, he became silent.

This description recalled to the memory of Dhristoboodhy all his former actions, which induced him to conclude that the disloyal executioners, in violation of

his stringent mandates, had abandoned the boy in the wilderness, who has now arrived at the house of Kolindo, having overcome the unsurmountable difficulties and obstacles, to terminate his prosperity, and he returned that day to his palace with a firm resolution to destroy the child by any means and at any hazard.

On the succeeding day he cited one of his principal chieftains, and accompanied by a few of his followers, deputed him to Kolindo, ordering him to state, when he arrives at the presence of the individual he was going to confer with that, "our king is pleased to say that without a sincere friend this world is a dreadful forest, covered over with darkness; you are his greatest favorite and dearest friend. For want of news regarding the health and well-being of his most beloved son Muddenkissore, he is suffering great troubles of mind; if you allow your son Chandrahangsa to go to his child and bring him in his presence, he will implant an inviolable friendship between them both, keep them always in the city, and be happy in their mutual cordiality and ease. But the heaviest vengeance, which will bring upon you the total destruction of your family, is denounced against you, in case of your venturing to disobey." With these instructions he commanded the chieftain to depart and bring Chandrahangsa to the royal house at once.

Bearing with him this deceptious mission, he directed his way towards the house of Kolindo, before whom he arrived shortly after, and expressed the will of

the monarch, demanding at the same time the immediate delivery of the unfortunate youth.

This intelligence and the brutal orders of the monarch stupified and silenced Kolindo for a while. At length, resuming the characteristic nobleness of his mind, he said,—"Commander of the army! whatever His Majesty had the pleasure to order cannot be disobeyed; so take him instantly" Having said this, he dressed Chandrahangsa in the best attire, and despatched him with the envoys.

When Chandrahangsa was presented to the monarch, he stood up from his seat, welcomed him with all the marks of honor and stationed him by his side, and, while engaged in various agreeable conversation enquiring about his health and welfare, as if really pleased with his guest, minutely examined every limb of his construction. After a long and close observation, he exclaimed,—"Alas, dearest boy! what a dreadful misfortune you have experienced! the wicked porters maltreated you? During this time Chandrahangsa was absorbed in deep meditation, when the monarch, with affected kindness, said,—"child! in the immeditated difficulty, which overtook you, caused by some adverse fortune, I call God as witness, that I had not had an atom of criminality. That it happened through the impious desires of the porters is a fact which admits of no question." Having made this prelude, he continued, "Prince, you have to keep a second request. My daughter, on being apprized of your departure to the temple,

resided there for sometime. At length, utterly hopeless, she returned to this city, and waited here a few days. Finally on account of some ceremony taking place at her brother's house, she has gone to the city of Soubash. If you take an epistle which I will just give you to my son, I believe all my views would be accomplished without any further disturbance."

After this proemial speech, he discussed in his mind the latent obstructions that might spring up and baffle his efforts to bring the life of the innocent youth to an abrupt termination But, finally, with deep deliberation, depending the case wholly on his own fortune, he sat down to invent the merciless missive. Stupid and crafty as he was, he wrote in the beginning, *In the name of the Lord, amen!* which was succeeded by an account of Chandrahangsa, and he finished it by stating, "Revere my words, upon which rests your future welfare; but, my son, a severe misfortune will fall in your portion in case you dare neglect. Therefore be cautious not to do otherwise than what I say; complete the act soon as the bearer arrives, I am going in a short time." Then he sealed the letter and delivered it to Chandrahangsa, saying, "child, this epistle is addressed to my dear son Muddunkissore; it contains diverse important and private news, deliver this to my son; and know, whoever, of his own accord, without his permission reads it, will incur the vice of which the calumniators of God's devoted servants and the slanderers of the unalterable *Vedas*, are culpable; there-

fore never give it to a different man." Having said this, he continued, "I will not send any other man with you now, you alone shall go on foot: to-day is very auspicious, and you can start."

Hitherto Chandrahangsa remained in perfect silence, but, understanding that the aspirations of obdurate knaves seldom prosper, he unhesitatingly answered, "Moharaj! your orders must be obeyed. Now the sun is in meridian, and I can go." Having said this, he took leave of him, and started for the city of Soubash.

He proceeded that day to Heeronyapooree, where he halted and took shelter in a householder's dwelling to pass the night. Early in the morning he awoke and resumed his journey and passed the succeeding night under the shades of a tree. Thus he walked with the greatest difficulty six long days, and in the noon of the seventh day arrived at the proximity of his destination. On his entrance into the city, his eyes were entertained with spacious groves, gardens interspersed with beds of oderiferous flowers and public roads bordered with the *Cadumba*, the *Sál*, the *Tál*, the *Tomál*, and various other shady trees. Through the intolerable rays of the summer sun the roads were exceedingly hot, the sky appeared as a conflagrant forest, and all around seemed as if set on fire. Considerably thirsty his lips were parched, and he searched for the quenching liquid at every place, but the constant bathing of animated objects had rendered the small reservoirs of water so very greatly filthy

and hot, that none could taste it. The awful silence of creatures interrupted only by occasional moanings of larks suffering for want of drink made him fall in swoon at intervals. At this time, the rising sun arrived at the extremity of his diurnal journey. The thought that the period of pain contracts in proportion to its height made him happy. Gentle breezes began to play from the south, and the resumption of their usual sports and liveliness by the creatures considerably satisfied every soul.

As he was walking, he entered an exceedingly pleasant garden. There he observed the *Bocool*, the *Dărimbo*, and diverse other fruit-trees, under a vestment of new leaves, delicious fruits, and fragrant flowers, holding out to the spectator a warmest greeting. The *Usoka*, the *Chumpaca*, the *Mullická*, the *Maloty*, and several other trees delighted the eye with expanded flowers. The warbling of mellifluous birds on the ramifications of trees, the grazing of thoughtless peacocks underneath, and the humming of swarms of bees around, all alike transported the exhausted traveller, who, catching a glimpse of these beauties gradually arrived at the border of a large pond, in which he beheld the expanded waterlilly and ducks, ruddy geese, cranes and several other aquatic birds, joyfully swimming over water, which was so very limpid, that the bottom was clearly visible. From its four sides descended four flights of steps, each adorned on both sides with wide spreading trees, surrounded by orderly ranges of

flowery plants. Being considerably wearied by a long journey, and penetrating sun-beams, he sat down under the canopy of one of these trees. When he became a little cool, he satisfied his hunger by eating the stalk of a lotus, and quenched his thirst by drinking the crystal water. Then delighted with the beautiful sceneries and fanned by gentle breezes, he lay down in a shady place, and a profound sleep soon closed his eyelids.

Infrangible and unalterable as are the decrees of Providence, they never fail to come in force. The minister Dhristoboodhy had a daughter named Beshoya. Such was her beauty of person, that the bare sight of her would induce even an ascetic to think that his sense of sight is really satisfied. When Chandrahangsa was refreshing himself by a sound sleep, the daughter of the minister Beshoya accompanied by her female attendants came in to sport in water. Having wandered in the breezy coverts topped with climbing plants and among the rows of flowers, and plucking a handful of the latter she faced the steps, and just as she was going to descend, her eyes fell upon Chandrahangsa. She advanced gazing at the assemblage of graces on his features, and on drawing nearer, said to her attendants, "Friends, observe upon the step a mass of expanded roses, the highest desires of women can find satisfaction in the formation of his body. I never observed such beauty before. I suppose to vulnerate the soft heart of women, God has created this love-shaft." Having said this, she scanned him from top to toe, and after a

long wistful look, she expressed to her attendant Belashmoda, "don't you observe the celebrated Kamdev, surpassed in beauty is perhaps earnestly endeavouring to retain his immortal fame by charming a woman?"

Perceiving her all on a sudden injudiciously enamoured of an individual of unknown extraction with whom she had no acquaintance, her female companion jestingly replied, "dear mistress how frank you are, if I had been aware of it before, I would have married you to your brother's portrait." When she heard this, she said with a smiling countenance. "No, I do not want to marry, a desirable beautifulness cannot be distanced from the mind; hence I have used those expressions. What necessity is there of marriage?" "I have understood you now," returned her maid. "You have made me exceedingly happy by that question to-day."

These words of Belashmoda partially satisfied the love-sick heart of Beshoya, who ardently approaching nearer to Chandrahangsa, and being maddened with a violent love for him, said, "mark the well-shaped nails brightening like the crystal gems in a lotus. The toes resemble the unopened flowers of Pomegranate. Does not the make of the thighs and loins, excite the envy of the elephant and the lion. That the arms have been created in precise imitation of the stalk of the water-lily is unquestionable. The autumnal full moon shrinks back a thousand times from a sense of her inferiority, when compared with his handsome countenance; and was not the Almighty God, when regulating

its features, repeatedly thwarted in his endeavours to bestow the handsomeness it now possesses. It is true the life of a deer is endangered when she is shot with an arrow by the huntsman. But this eyebrow and these eyes are, although inactive, likely to smite my heart. What more shall I speak? Perhaps the world-conquering Kondurpo, defeated by a common man, is now preparing for a furious war; let us be cautious, else there is probability of death." Having said this, she blushed and continued, "why this mental derangement, such immodest behaviour of a woman is blameable. Therefore let us immediately quit this place." The female companions of the minister's daughter at the conclusion of her speech burst into a shout of immoderate laugh, and one of them called Tomalica said in jest, "we understand you now, and do not conceal any thing. Who can cover fire with cloth? The fact that fire burns with terrible force at the touch of winds was never so clearly elucidated to us before." Having said this, she attempted to fasten the corner of Beshoya's vestment to the sheet of Chandrahangsa. Just as she had taken up his sheet for the purpose, Beshoya found a letter tied to one of its ends. She instantly loosened the knot and on perusing knew that her father had addressed the note to his son which was to the following effect, "my dear Muddunkissore I am sending this boy to you, his name is Chandrahangsa, administer him poison no sooner he arrives." The perusal of the letter made her fall in swoon, and she would have fallen

prostrate, had not her companion Belashmoda helped her immediately, who alarmed at this sudden danger, said, ' Dear mistress! why this indisposition!

Having recovered her senses, she uttered the following words, with the view of removing the idea of evil which her companion had conceived. "Ah timorous woman! what has occurred that you are so afraid of?" What made you falter, and what is the cause of this change of your health," returned she, "speak truly." Beshoya said "my dear comrade, an ominous intelligence of my lover rendered me insensible." Having said this, she offered her a correct version of the letter, and, with eyes full of tears, continued, "Dearest companion, how hard-hearted is my father; does he not feel anguish to burn the soft leaf of a lotus? To him, who blushes not to persecute brutally one, whose very sight induces even the most cruel minded to offer him all he possesses, wealth and honor are mere curses. In fact my father has no reason at all to curb his infernal desires."

In this way she lamented for the misdoings of her father and thought that the gracious God did favorably give her the first of human beings, and, that she was, till then, offering vows to Shiva, for this young man only, and calling virtue to witness the proceeding, acknowledged him as her husband; then, taking a little of her eye-paint with the stem of a leaf, she affixed the letter 'á' to the word 'Bish' (venom)*. Thus having in-

* It is still fresh in the minds of our readers that the administration of venom was the recommendation of the Minister Dhristoboodhy in his letter to his son

serted her name in the letter, she joyfully addressed Belashmoda, "friend, there is no fear now, I have offered the proper antidote to the life-destroying-poison of the lord of my heart, pray God that my wishes be accomplished."

Over what a wide space of the female mind commands the desire of enjoying felicity! Expounding clearly her intentions, she closed the letter just as it was, and holding it to her heart, said to herself, "Ah! my burning heart, is now cooled; Oh goddess of speech! fulfil my earnest desire." Having said this, she fastened it to the sheet of her lover as before, and prepared to return home. Before retreating, as she was taking a deeply amorous view of him, by the ordinance of the Almighty he awoke. Fortunately the four eyes caught each other, and the existence of love effected a most charming change in her external state. Insensibility, perspiration, and other symptoms of true love were obviously visible in her body.

Over-ruled by the restrictions of modesty, with a downcast countenance, she remained stationary at the spot, her play-mates were equally abashed. Prying these Chandrahangsa was highly surprised, and allowed

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Muddunkissore. The Bengalee translation of the word venom is 'Bish,' and when we add to this the second or long vowel of that language having the sound of 'a' in 'asthma,' the sum will be pronounced "Beshoya." A striking specimen of female ingeniousness and ready wit is displayed here, in as much as the insertion of that affix completely altered the conveyance of the sentence, by making the word Bish to be understood Beshoya. This circumstance alone saved the life of the hero of this volume and cleared the way to his future happiness, as would be unveiled to the inspection of our readers hereafter.

his mind to be under that pleasant state which the existing state of affairs created. After ruminating on the probable causes of the fortuitous incident, he left off his prostrate position and assumed sitting posture. He began to think, "how extraordinary are the laws of God, his decrees are incomprehensible; perhaps a new hazard will overtake me now. I resolved to pursue a monastic life, but why this intrusion of evil chance? Who is this heart-ravishing lady? Why does her form render me unsteady? I feel, as if she is my sweet heart, and has come to bind me with the invincible chain of love. But this disorder of mind would never have originated without having its basis upon a possibility of success."

After these thoughts, he said to himself, "I believe my death is again approaching, or why should I, having a perfect cognition of the ways of the world, be inclined to have amorous intercourse with the fair lady? Where is that contempt for terrestrial enjoyments, that pure effulgence of reason, and that aversion to this life, that boiled in my aching heart before? Where has the idea of that mortal stroke, whose satisfaction rested on my death alone, and contemplation sets every nerve into a fearful convulsion, now retreated? The disappearance of father from the moment my eyes opened, the momentary maintenance by a revered mother, and the irregular knockings at every door for a morsel of bread, all these sensations of pain, that were working before, whose bare reflection would value the

debased hankering after carnal gratification, and the insignificant wishes for worldly undertakings at nought, have now removed from my memory. And O my conscience! be gracious to me and exert your influence. Was it not immoveably confirmed in my heart that I made use of a torrent of entreaties to redeem my life from the hands of the inexorable executioners, and was saved only by the intervention of Providence? Considerably compunctious, after a deep deliberation he concluded, "this amorous fancy is predominant to excess and too strong to be withstood, that mere a verbal acquaintance with the lady, not without a cancellation of all future communication, is the safest way of saluting the present tendency of my mind."

Accordingly, as he looked inquisitively at the female attendants, Tomalika addressed him, "Sir, observing your manner, we believe you are desirous of asking some questions," "if so," continued she "express it, with a sincere heart we say, we will offer you satisfactory replies." To this, he mildly responded, "Oh beauty! who is this lady, whose daughter is she and seeing whom she is thus abashed and blushful." Tomalica returned, "lord, now there is no necessity of discovering her to you, but know the admirable change of the state of her mind. Without running into details, I have simply to state the fact that she has fallen in love with you, having bade adieu to modesty and patience which belong to her sex. Now the day is coming to an end; just see its lord on his way to the western

hills, hence we cannot wait here any more; let us return home, you also go to your destination." Having said this Belashmoda turned homewards. Beshoya began to think, "will the lord of my heart accomplish my desire, I do not know whether it will happen to my wretched fortune." Through the force of these thoughts and yeilding to the unrestrainable sway of her love-sick fancy, she mildly exclaimed, "Oh more than my life!" Having inadvertently given utterance to these words, she said, "Belashmoda, what have I done, I have resigned my life to an unknown individual, fie to me!" Over-hearing this discourse Chandrahangsa said, "Has your mistress really accepted me as her lover, or is it a mere mockery? I do not believe it, since the circumstance of the clouds' searching for the larks was never observed by me any where. If the fact that such woman is enamoured of such man, without waiting for courtship, be given out, it will certainly create laughter." Belashmoda answered, "Sir your remarks are quite correct, still it has happened, because it had been ordained by fate." To this he rejoined, "what good fortune do I possess, that improbable and rare things would really happen." In the course of this conversation, Beshoya elicited a disposition and exhibited reasons that at last sufficiently convinced her lover of the happy and envied alteration of his condition, and he then said to Belashmoda, "friend, what is her name, let me know it; for if after giving the jewel in my hand, she deceitfully takes it away, I may

in alienation die with her name." Beshoya returned "do not fear that, lord, you shall not die. I have stored you in the temple of my heart." Chandrahangsa understood her name and said that he had found a valuable treasure in her. At the close of the conversation, the female retinue became impatient to return home, finding which Beshoya made a final address to the following effect "lord, we are family women, and are always apprehensive of the reprimands of our superiors, hence we should not wait longer here; so we take permission from your feet to depart." Having said this she continued "O charmer of my heart, as this humble maid in contrariety to the dictates of shame, fear and modesty, has taken your protection, keep her honor. Lord, my desires would be fulfilled at the place you are bound to. Permit us to go now." Having said this, they all went away.

On the departure of Beshoya, Chandrahangsa began to contemplate how his sweet heart has been made familiar with the place he is distined to and the object of his coming. "It might be," thought he, "that the old woman with whom I had a few moments' conversation on my first arrival beside this pond, has by the introduction of a topic of discourse, given her a knowledge of it. What a gulf of excruciating pains has the accomplished lady thrown me into. I cannot breathe but in her presence. What should I do now, and what consolation should I offer to my mind. When she departed she let fall the words, that my business will be done at

the place I am destined to, and now let me go there. O my soul, what a terrible state of mind you have put me into. When shall I be in your company. I do not know if I live to that day. However, would to God that I get you in my next life." Influenced by these thoughts, he rose up from his seat, and while journeying, he thought, "how irresistible is the force of love: while labouring under its sway, aquatic animals graze in dry rivers, parched and burnt trees become fruitful, its influence revives a dead man, what more?"

When he had stepped over a few yards, he met with some well-built houses; on proceeding farther some beautiful seats of recreation and temples of deities fell in his observation; here he asked a passenger, "how far is the house of Muddunkissore." He was replied and told to go farther. He repeated the same question to a second passer-by who told him to follow, and carrying him at the door of the house, said, "this dwelling belongs to Muddunkissore," and went off.

He entered the house and approached the parlour where he requested a servant to take him to Muddunkissore. The page having asked him where he came from and the object of his mission, introduced him to his master.

His uncommon beauty and majestic form surprised Muddunkissore, who offered him a hearty welcome, requested him to sit, and asked what had brought him thither. Resting a few moments, he looked around the

room in the hope of finding a lamp, but to his astonishment, he saw its place supplied by jewels and pearls which emitted a sufficiently clear light, and which evidently bore testimony of the opulence and grandeur of the occupier of the superbly decorated building.

The presence of Chandrahangsa had already delighted Muddunkissore, and now the perusal of the letter considerably heightened it, upon which he said, "Prince, my father has commanded me to marry you to my sister Beshoya; so without delay, I will celebrate the nuptial ceremony. The first impulse which his mind received from this declaration was that of doubt and apprehension, but the remembrance of the assurance of his intended bride instantly relieved him and caused him to assume a downcast look. Muddunkissore summoned some of the female attendants and ordered them to carry his guest into the inner apartment, and serve him duly as he was almost subdued by fatigue. They did so. No sooner did this report reach Tomalika than she ran up and delivered the happy tidings to her mistress in the following manner: "friend the man whose absence has rendered you so thoughtful and deprived you of your senses, has arrived at the house." The pronunciation of this message met with a cordial reception signalized by an immediate present of a garland of flowers round her neck and an exclamation to the effect "Will that day come?" which was succeeded by a profound silence. But Tomalika began to confirm her belief, and console her in different ways.

In the meantime, Muddunkissore went to his wife and said "what do you see, my dear, the marriage of my sister is at hand." "How is that, ' said she "there has been no previous courtship or arrangement." To this he replied, "of course every settlement has been made by my father, and he has sent his son-in-law with a letter to me, so we should complete the marriage in an auspicious day."

His wife desiring to see the bridegroom was pointed out the room assigned for his rest. The female retinue consisting of the wife of Muddunkissore, Tomalika, Oopalika, Belashmoda and several others of the attendants of Beshoya sat around the happy youth whose condition then would certainly have stirred up a feeling of jealousy in a bachelor's mind. It is easier to conceive than express the ecstacy in which the young hero was drowned after experiencing the formidable reverses of fortune. The wife of Muddunkissore approaching him nearer, said "Ah! here is the bridegroom, he has shed a lustre around the room." Belashmoda said "we are not in earnest to see that beauty, because he is our own man now." Tomalika added, "What would he do but become our own man."

Surrounded by a group of lovely objects, he considered his miseries at an end. Some fanned him, some tenderly touched his body, and others indulged only in pleasant conversation, and while so engaged they asked him his name and abode and were satisfactorily replied.

Passing a few hours in this way they all dispersed and Chandrahangsa went to bed.

The next morning an astronomer was sent for who fixed an auspicious day in which the marriage ceremony was celebrated in a way befitting the rank and position of Muddunkissore, who on this occasion made valuable presents to his sister. The city resounded with music and songs of merriment. Horses, elephants and precious ornaments were charitably given to indigent persons, dancers and singers were all contented with the portion of their remuneration and departed praising his liberality.

Having crossed the ocean of her desires, Beshoya incessantly passed her time in the company of her husband, who lived in perfect ease and happiness praising the Almighty creator for having obtained so good a wife.

CHAPTER IV.

Some time passed away after the marriage. One day a thought came into the head of Muddunkissore that no intimation had been sent to his father respecting the hymenial connection of his sister which was improper to the highest degree, and which induced him to despatch a letter to the city of Koundinya. On the departure of Chandrahangsa from the city, Dhristoboodhy having forcibly appropriated the property of Kolindo his minister to his own use, and consigned him to prison held the government unmolested. Through his invidious character the influence of virtue over the minds of his people became decrescent and in its stead were pruned all sorts of misdemeanours patronized by an oppressive and vicious authority.

One day while administering justice and strongly reprimanding his subjects for slender offences the messenger made his appearance and submitted the letter he bore with him. He received it from his hands with an air of painful anxiety, and began to read it. The perusal of the letter inflamed his indignation to the highest pitch. Without one word he descended from his throne and proceeded to the gate of the palace. There he summoned a number of his martial adherants, and in the torrid sun of the summer season, little considering the hardships of the piercing heat, dauntlessly com-

menced his journey to the city of Soubash on foot. The amazed mob that thronged the purlieus of the court, exceedingly terrified at this extraordinary conduct of their king, set up an immediate enquiry from which they refrained on the assurance of the departure of their monarch.

The minister Dhristoboodhy issuing out of the house and placing no weight upon the collection of ominous accidents and painful circumstances by which he was visited in the way, like an affrighted passenger laboured his tedious way without intermission and in the afternoon of the fifth day arrived at the house of his son.

Having entered it he sent word to Muddunkissore through a servant. On receiving the intelligence of his father's arrival Muddunkissore came and made a prostrate bow to him and in a suppliant posture stood before him for his orders.

The appearance of the son considerably heightened the indignation of the father, who gave vent to his anger in the following terms,—"Oh disgrace to my family! thou hast born a worst son to me. At whose word hast thou made over my most beloved daughter to the hands of Chandrahangsa? Who gave you this advice? Through you I must now incur a total forfeiture of every thing I possess. What should I do now? Will I enter fire or drown myself in water? The solace of my sorrow rests upon your despatch. I would have at this moment decollated you, were you not my son."

This reprehension infinitely mortified and surprized the innocent Mudduukissore who mildly returned,—"Father! what heavy crime have I committed that has entitled me to such acrid reproaches. I have acted in strict obsequeousness to what you wrote in your letter and for that I cannot be censurable." The minister said,—"Abominable wretch! produce the letter, and let me see if any thing like marriage had been written there."

To annihilate the suspicions of the monarch the production of the letter was deemed indispensable which being done, and the paper delivered over, it was obviously unveiled to the inspection of the vicious king that it explicitly contained the injunction to perform the marriage ceremony. Then it arose in his mind that the caustic reproaches with which he had assailed his son upon a hypothetical inference of his disobedience and criminality were evidently misapplied, that there was not the slightest tincture of fault in him, and that the unpalatable circumstance was wholly attributable to the subtlety of Chandrahangsa. "Child" said he "I have reproved you without ground, since you are guiltless; it is the consequence of my own fortune." Reserving any further words at the time, he appointed stations for his followers. Whe he had finished this, he ordered them to take the life of any individual who might happen that very night to be in the temple of Kali situated at a very short distance from the royal house. To enable our readers to form a correct idea

of the brutal nature of his order, suffice it to state, that if it were his own son his men must not desist from the blow. Having given this command he retired into the *zenena*.

When the notice of the arrival of the minister was communicated into the *zenena*, Chandrahangsa accompanied by Beshoya advanced and made a prostrate bow to his father-in-law; his wife did the same and stood apart from him with a veil drawn over her countenance as the rules of Indian decorum required. The celebration of his daughter's marriage, being repugnant to his wishes, had exceedingly agitated his obdurate soul, and he lisped not a word of benediction for his son-in-law, but submitting to the galling yoke of his evil passion, he sarcastically addressed him—"Well done, clever young man! you are very fortunate that you have married my daughter." Having said this he became silent. Then he came down in a cool room in the first story, and spoke to his daughter,—"Mother, I am extremely weary and thirsty, fetch me cold water to drink and a fan." She brought them accordingly. He drank the water and began to ventilate his body, seeing which the daughter took that task upon herself. Reviving his spirits by a hearty meal which Beshoya had prepared he took his seat in a parlour free from heat.

After a few hours' recreation he called Chandrahangsa and having seated him by his side and asked about his health, he said,—"Prince, it has been made known to me that you have offered no devotions since

your marriage to the feet of the all bliss-conferring goddess Kali, so to-day after evening you should go there and worship her." To this he replied—"Sir, I must always abide by your orders." The minister said—"it is a fixed rule among us, that every man should go there alone, and you should do that also." Having said this he entered his room.

In the mean time Beshoya finished her domestic duties, and came into her father's room, where she spent the remainder of the day in various conversations respecting his health and well-being.

But now the orb of day completed his diurnal journey and disappeared. The sombre night covered the landscape. The jewels and precious stones in their respective places enlightened the house of the minister, and virtuous and honest men began to offer their evening services to God. At this time, Dhristoboodhy called Chandrahangsa and commanded him to go to the temple. Agreeably to the orders of the monarch the servants had prepared and carried to the temple every thing necessary on such occasion; such as, wood of aloes and diverse oderiferous scents, pure water in a golden pot and flowers and flower garlands.

When every thing had been prepared, Dhristoboodhy ordered the servants to carry them to the temple of the goddess. When they had placed all the things for worship in proper order, and returned, Chandrahangsa with the intention of worshipping the goddess Chundica went to the temple.

Chandrahangsa had been always suspicious of the movements of the minister and though since his marriage with Beshoya all fear for his life had been removed from his mind, yet the present circumstance filled his heart with agitation. He thought,—"why my mind is so much disturbed when I am going to perform religious action. However I must not set aside this order." Having concluded this he began to walk. In the way he met with Muddunkissore, who seeing him said "Prince where art thou going in this gloomy night?" Chandrahangsa answered—"Brother at the time of my marriage, I did not worship the feet of the goddess Chundica, and now I am going to do that." The son of the minister said, "Brother, the night is very dark, and in addition to that you are not a resident of this city, specially you never came this way, so let me accompany you."

When Muddunkissore prepared to follow Chandrahangsa, the latter informed him of the strict order of the minister to go alone. Hearing this Muddunkissore remained tacit for a while, and then said "How surprising is it that my father has lost his reason, in not knowing that such a step is in all probability liable to danger. Prince, return home, I myself am going to worship the goddess Bhuggobutty, you can, without fear, go back." Having said this, he went to worship the goddess Chundica. To prevent him from this, Chandrahangsa greatly entreated him, but failed to do so,

and returned home thinking on the narrowness of his own mind.

When Muddunkissore entered the temple, and, blowing the bugle and ringing the bell with flowers, good scents and other things commenced worshipping, the men who had been previouslystationed there whispered to each other, "brother some body has come, let us be ready now." Having said this they advanced on tip-toe behind the door of the temple. They again withdrew to a private place, and one of them spoke slowly, "brothers let all of us remain outside, and one crouch at the door; when this devotee finishes his incense offering, let him with a sharp sword cut his head." Having formed this plan, they all waited at a distance, having employed one of their number in the task, who staid at the door with an unsheathed sword.

On the completion of his worship Muddunkissore commenced with closed hands to circumambulate the goddess, went round her six times, and on the seventh while bowing the Goddess with out-stretched hands, the leader of the gang pronouncing the words, "mother take" in terrible stress, with one stroke of the sword dismissed the soul of Muddunkissore!

The perpetration of this heinous crime led them to believe that they had successfully executed the order of their king, but on their entrance into the temple the sight of the detached head of their royal youth appalled and unnerved them. For a few minutes they remained

motionless as pictures, and on regaining the presence of their minds they all fled away from the spot.

From the time of the departure of Chandrahangsa to the temple the minister had been considerably anxious for a happy issue of his intrigue, and shortly after he despatched another servant there. No sooner had this man entered, than he beheld the head of Muddunkissore separated from the body, rolling before the goddess. This spectacle made him exclaim,—"Ah what has happened!" And with tears trickling down his cheek ran to the house of his master, and having arrived at his presence, said—"Moharaj! a total destruction, what more will I say? going before the goddess, I found the torn head of our young prince on the floor.

The mind of the minister Dhristoboodhy when he received this intelligence fell into a state similar to that of an individual falling from a lofty mountain and going down the infernal regions, and with loud lamentation he cried out—"Brother, there is no need of telling more. I have understood every thing, and have received the proper punishment for my errant action. Oh my child, more valuable than my own life, where art thou gone! What a vicious soul have I got, the vilest of men, that I have killed thee! O my son! if thou wert firmly determined to quit this world, why didst thou not say so before? for then I would have ended my life in fire, and been free from the agonies I now suffer. My heart is rending, I am wholly incapable to bear the loss of you. Child! return once and

cool my bleeding heart! Did I spread this net of hypocrisy to hasten your destruction? My dishonesty has met with its proper punishment—misery. Oh my child, why have you cast me into this severe affliction! Where shall I go now, and what means shall I have recourse to!" With these plaintive expressions sufficiently audible, he commenced running towards the temple of the goddess.

On making his egress from the house, he met with Chandrahangsa whom he thus reviled,—"Oh ill-natured youth I commanded you to go yourself and worship the goddess Chundica, and why did you not do so? Why did you send there my darling Muddunkissore?" His franticness considerably frightened Chandrahangsa, who thus replied—"Lord, I have no fault, he went himself having left me at home; I strongly prohibited him, but he would not hear me, hence how can I be blamed for it." He made no answer to these words, but hastened to the place and when he reached it, like a deer strayed from the flock, he pried every corner of the room. Overpowered with grief the more he searched the more the place appeared gloomy to him, and his power of vision decreased, and it was not till after a long time that he could espy the head of Muddunkissore laid at length upon the floor. He took it up with his two hands held it fast and crying loudly "Oh my son! where art thou gone!" began to bewail his death. The tears of his eyes deluged his breast. With a broken heart he spoke his woes in loud lamenattion

and at last he said—"All my happiness in the present life has vanished, how shall I suffer these pains all along my days. My Muddunkissore will never return and this intolerable grief can never be borne by me, hence death is preferable. Fie to my life, my wealth and my actions!" Reproved by the consciousness of his own guilt, he caught the sword that was in the hands of the goddess, struck it against his neck and was instantly resolved into the five primary elements.

On the other hand Chandrahangsa had been, apprehending some evil accident, awaiting at the gate the return of the minister, but when he saw the night advance, and nothing was heard of him still, he prepared to go himself thither. It was a gloomy night and to it was added the suspicions of danger. He took with him one of the porters and depending upon his courage in that night of horrors set out to make enquiry about the matter at the temple of Chundica. Entering the room he stood at a corner and looked around him, and as he stooped down to bow the goddess, he found the heads of Muddunkissore and Dhristoboodhy laid on the floor. The moment that his eyes fell upon this spectacle, subdued with horror and surprise, he exclaimed—"Oh dreadful destruction! who ventured to perpetrate this outrage? Never was such a catastrophe seen by me ere this; I am the cause of it. If I had been aware of this before, I would have fallen at the feet of Muddunkissore and entreated him to return home. But what

is past cannot be retrieved. Therefore what should I do now. Whose protection shall I take. How shall I be delivered of this difficult matter. Let me be a protege of this Devi, and see if by fervent prayers I can make some amends for it."

Thus resolved, to excite the compassion of the goddess, with profound reverence he commenced to adore her. But when all his entreaties and warmest devotions appeared unavailing and the Devi relentless he thought "these are the tricks of the Almighty Creator: it is his will that we should suffer pain. He has created all these agonies for us. Then what is the necessity of keeping this life. The desire of enjoying the happiness proceeding from a faithful love seems to me vain. In fact what good action did I perform in my preceding life that I shall live in ease and comfort here. What, still am I delaying? I ought not to do so. I must at this moment end my life." Having made up his mind, he spoke to the accompanying porter—"Return home, and tell every member of the family that their sorrows are unlimited, that in future they never wish for any thing neither endeavour to secure its possession, and keeping a constant reflection on the influence of virtue, let them not commit any action that will provide them a place in hell; and to my sweetheart reveal the fact of my enjoying the sweets of love not being my lot in the present life. If we meet again in the next life and fortune favors us, I will enjoy with her to my heart's content." Having said this as he raised

the sword from the hands of the dead minister to commit suicide the goddess evolving herself said—"Child! cease to inflict on thyself the mortal blow; I have come to fulfil thy wishes."

The sudden existence of the goddess in the image and her benign words greatly surprised him, and making a prostrate bow in a suppliant posture, he commenced delightfully and venerably worshipping her. Satisfied with his zealous prayers, she said—"Child Chandrahangsa, your universally laudable and honest behaviour has made me exceedingly happy, now ask from me what boon you desire." To this he replied—"Mother! for the present I have no other boon to ask, than that the minister and his son be revivified." The goddess said 'so be it' and vanished.

Through the influence of her boon, Dhristoboodhy and Muddunkissore rose up from the ground as if after a sound sleep. The minister observed before him the face of Chandrahangsa brightening like a second moon above him the image of the goddess shedding a celestial radiance and his beloved son sitting beside him. Unable to understand these circumstances his heart was drowned in the ocean of wonder and faith. His son was equally amazed. After a short time the remembrance of the past made him consider Chandrahangsa as an uncommon being and endowed with some supernatural power, otherwise how could he and his son who were a few moments hence launched into eternity, be restored to life.

If emancipated from an unavoidable danger by the practice of religion, even ignorant and wicked individuals become honest. Although the minister heretofore, guided by evil inclinations trod the path of vice yet the present miraculous circumstances having originated in his mind really good and virtuous principles he was prevailed upon by them to renounce all dissimulation, and considering Chandrahangsa as a god-like man in his true good temper, addressed him,—"Oh prince, what will be my fate? graciously forgive me of all my sins." Hearing this Chandrahangsa returned—"Lord what are you speaking, why are you telling these things? now bless us that we never fall in similar danger." The minister said—"Prince come let me embrace you with all my heart." Having said this he fondly pressed him in his arms; Muddunkissore did the same. After which they delightfully returned home conversing in their way upon different subjects.

CHAPTER V.

Towards the dawn of the day they reached home. Gradually the east side became grey, the lustre of the stars was tarnished, and the city filled with the clamours of busy men. Having performed their morning duties they took their seat in a room and indulged in entertaining discourses. When a fourth part of the day had passed away, after dinner Chandrahangsa and Muddunkissore resumed their seat while the minister Dhristoboodhy spent, in the company of his friends, whom he called in a separate room, the remainder of the day.

The following day the minister called Chandrahangsa and after having welcomed him in the most engaging manner, said—"Prince thou art an uncommon and an honest being, I should consider myself a most blasphemous and wicked wretch in forcing a good-natured youth like you to undergo extreme danger and pain. I am a malevolent monster or why should I usurp your paternal throne and attempt at your destruction. However with a heart free from dissimulation and internal malignity pardon all my misdemeanours towards you. Return to your own kingdom, and without molestation and mental uneasiness, resume the reins of empire and govern your people. I bid you farewell now and have no desire for wealth or kingdom.

I will employ my mind in the service of God, and taste the pure and unadulterated bliss arising from it. Let me now retire to the wilderness and take the protection of that Supreme Being in the hope of winning his favors in the life to come."

After this discourse he called Muddunkissore and laid before him the proposal of his retirement upon which they all began to cry. The rest of his family became equally sorrowful. His son being curious to understand the reason of his cruel resolution, Dristoboodhy related to him his atrocious conduct towards Chandrahangsa from the time of his sending him to the forest under pretence of marriage to that of their death at the temple of the goddess Chundica. Muddunkissore and Chandrahangsa requested him to exercise virtue at home. Beshoya fell at his feet and prevented him to go. But he was so wrought upon by the intention of quitting this world that he would never accede to their wishes; and having consoled his daughter who wept incessantly he took leave of his family and withdrew to a forest.

On the departure of the minister his family gave away some days to grief; but by the course of time, when it had been allayed, they resumed their respective vocations. Chandrahangsa remained for some time in the house of his father-in-law where he relished new pleasures every day. One day Beshoya acquainted him with the way by which he had obtained her which removed some indefinite suspicions lurking in

his mind since the marriage, while he on his turn offered her many good advices. In this way they lived for some time.

At length, he fixed an auspicious day to return to his own kingdom. Informed of his sister's going away to her father-in-law's house, Muddunkissore ordered jewelled ornaments and other furnitures to be made ready; and horses, elephants, carriages and palankeens to be equipped. Before the day of starting, Chandrahangsa said to Muddunkissore, "Brother, I cannot go without you, so you must accompany me." To this the latter consented and they passed that day in various diversions. On the approach of night, he entered the inner apartment, and placed himself on his bed. When he had sat down, Beshoya came with tears in her eyes and said,—"Lord of my heart, it is indeed a happy circumstance that you are going back to your own kingdom, but what has been the fate of my father; was he culpable of such heinous crimes that their atonement rested on nothing but his banishment? Could he not expiate his sins in any other way."

Finding her so much abandoned to grief, he mildly returned,—"My dear, I have seen you lament your father's absence now and then, but I have not told any word on that head, knowing that bare consolations would fail to soothe female minds. But when I see your sorrow increasing and time has not lessened it; I cannot but do what I ought to do." Having said this, he continued "My dear, virtue is the substantial

thing in this world, and nothing but it goes with us when we die. In time of need, when every one would refuse assistance, it is virtue alone that would bear you up. Your father has gone into the wilderness and why are you sorry for it. That he has been able to effect a disruption of the chain of fondness for the world with which we are all bound, and has become a traveller in the way of virtue must be reckoned his good fortune especially this is the part of his life, wherein he ought to follow a monastic course. Just consider for a moment the great pains which kings Null, Joodhisteer and Junnuk experienced through life only to store up virtue for the next world. I am telling, my dear, a story that will alleviate the grief caused by the banishment of your father. Hear it with attention.

Moloyacatoo one of the choristers of heaven had a daughter called Indoo Buddona. The fame of her beauty was spread over the world. One day when birds of all kinds went to search for their food in different directions, and the ducks played in the lake Mansorawara the daughter of the chorister descended to bathe in the stream. It happened that Sharushut the son of a sage arrived at that place at the time to perform his religious austerities The young devotee observing her personal perfections and engaging movements was at once charmed and spoke to himself, "Ah what I see now, perhaps my eyes would condescend to the pleasures of this world, who says that the charming part of God's

creation excercises no influence over our intellectual inclinations controlled by a deep sense of virtue?"

Having looked at her carefully, he thought "my mind has become considerably disordered, the writers of Shasters have recommended to quit the object of evil inclinations, so I should not wait any longer here." With this resolution, he postponed his devotions that day and returned home. But the spell of her charms agitated his mind and caused his feet to falter, and indeed after walking a short distance, he was deprived of the power of motion and fell down like an uprooted tree. He thought "I did wrong to come out of the house to-day when I found some unfavourable omens impeding my progress, upon which I placed no weight, but I have now received the proper punishment for my so doing." Discussing on the subject he rose up from his seat and commenced going.

The daughter of the chorister had from the time she beheld him been partial to his graceful form and earnestly watching his movements and when she found him in that state, she ran after him and with closed hands said,—"Lord, why this disorder." Sharushut returned —"O kind-hearted woman, before I let you know the cause of my disorder, tell me are you married." She returned—"Noble man, yes I am." The sage said—"O frank soul then go away from this place."

Hearng this she thought "I have heard sage persons are always wrathful, so I think he might curse me for

this slight offence. Hence it is better not to remain here." Having considred this, she went off.

On the departure of Indoo Buddona, sage Sharushut thought, "how surprising is it that although I have cultivated my religion from boyhood. always kept the company of my father with whom I generally discussed on religious topics, and after great struggle studied God, subdued my senses and perused the ways of virtue, that the bare sight of beauty would render me vain! And it is a matter of ridicule too that this lady observing the bad state of my mind would come and compassionate it. Perhaps women are naturally honest-hearted. However I have done right in quitting her society. To touch another's wife is strictly prohibited in the Shasters, therefore to be inclined to such desires is not at all advisable." Thus pondering he reached his hut.

We expect little consideration in the hands of love when it has strongly attacked our hearts, even honest and virtuous persons become worthless. Sage Sharushut through the impetus of his powerful understanding arrived at the above conclusion, still instantly he again issued out of his hut and commenced wandering in the forest and ruminating the principle "to ravish another's wife is sin, hence I should not agree to it, and never follow this vile inclination. I must not allow the powers of my mind to run into bad way."

In the course of his meditation and argument he thought—"let me now go to my father who is offering his devotions on Mount Hemcoot, there I will be able to

quell this despicable turn of my mind. His venerable form, grave disposition, and self-resignation to the will of Brahmá would certainly create tranquillity of my mind." Depending on this resolution he commenced his journey. Just as he had placed his footsteps upon the mountain, he found the lady playing with her mates on a very lofty spot of it. At the first sight the sage was considerably provoked, but the same derangement of his mind recurring, he offered it advices similar to those before. When Indoo Buddona saw him she bowed down her head and said—"Reverend sire! where art thou going, come and accept hospitality at my abode." He refused at first to agree to her request, but upon constant repitition of it, he was prevailed upon and thought—"what harm is there to be her guest to day, on the other hand there might be sin in refusing her invitation." Then he said—"how far is your home, very good, let me be your guest to-day."

When sage Sharushut had promised this, she led him into her own mansion, and having seated him in a spacious room washed his feet, then she went to fetch him victuals, which when brought the sage began to eat.

In the meantime the daughter of the chorister temporarily absented herself from the room, changed her clothes and dressed in the most ravishing attires said "Sir you are too young, this is not the time for religious austerities, live with me and enjoy for sometime the pleasures of the senses." The sage replied "Oh beauty! We are ascetics, and the requests with wh

you ply me will be of no avail." To this she returned—"my husband is now on his pilgrimage, I suppose in a short time he will return home, and he has a mind to worship the feet of men of your stamp, specially a profound reverence for pious individuals may be said innate in us, hence there is no likelihood of its receiving any abatement in your case." The sage responded, "Oh daughter of the chorister, there would have been no necessity of using entreaties were I not a monk for, so great a happiness if acquired after earnest endeavours a man would in no inconsiderable degree be proud of. But to us all the pomp and pleasure except virtue, is very trivial. However I have fulfilled my promise, allow me to depart." "Very good" replied she "if you will surely go, follow me once." Having said this she led him to a place where sages even are easily charmed; gave him such a soft bed to sleep that any man when laid upon it would consider himself drowned in an ambrossial lake, performed so many diversions that sage Sharushut fell sometimes into fits of unrestrained laugh which made him lose his sensibility. Then she said "Sir are you now desirous of quitting this place." Sharushut returned, "yes I must immediately go." She was vexed at this reply and said "very good Sir, you can go wherever you like." Having said this she ordered one of her maidservants to reach him to the place from whence she had brought him. At the time of his departure the thought how he shall live without the

chorister's daughter, and how he shall preserve virtue disturbed him to the highest degree, and before passing a long way he said to the maidservant of the chorister's daughter "I cannot walk farther;" considering a little while he said, "no I must go," advancing a few paces more he began to think, "my mind has become extremely agitated what will I do now; will I accede to her sinful wishes, and yeild to the impulse of love or exert my mind to retain the reverence for religion which it has hitherto done." Acted upon by these thoughts as he proceeded he became so weak and discouraged that he was unable to stand, and having seated himself said to the accompanying maid, "my powers of life are I believe failing. I suppose I wont be able to reach my hut." The sage even at that time determined not to forsake virtue upon which no value can be fixed. He lay down on the ground. His senses gradually lost their functions, and he began to have a hard respiration as if on the point of death. But when he saw that his life was actually on the verge of death he thought. "Will I die for the chorister's daughter, if so, let me once more be in her company. The writers of Shasters have said that for saving one's life an act of this nature would not be extremely criminal. But I have not the power of moving, how shall I return there."

Pierced by the arrows of unconquerable love the sage began to think, "Ah! I beleive no grief can be compared to the alienation of friends. The absence of the chorister's daughter with whom I am but tempora-

rily acquainted has caused such sorrow, and I do not know, into what a bad state the mind of a man falls at the separation of those for whom love for a long time had been conceived and cherished." Then he said to the maid of Indoo Buddona, "you go back from this place, and tell your mistress that without seeing her heart-ravishing countenance I cannot live." Observing the dangerous state into which his life was placed, the maid replied "Lord stay here a few moments till I have delivered this news to my mistress." Having said this she instantly departed from the place.

Here the sage, pronouncing the words, "Oh virtue! to preserve you I am undergoing such extreme pains and in return you now save me" expired.

A little while after, the chorister's daughter reaching the spot, where the sage was, found to her high grief, that he was dead, and returned home deeply bewailing his death. Observe, my dear, that for the preservation of virtue the sage lost even his life, but still he would not leave her so long as he was able to retain her. I have heard that my mother underwent a good deal of troubles throughout her life only to cultivate the principles of virtue, and the fact of her suffering unparalleled difficulties is still fresh in my memory. In truth to secure virtue she never murmured at those difficulties. Hence my dear, do not be sorry for your father's retirement into the wilderness, which he has done to acquire virtue, and never hesitate to secure it for yourself too."

Having, by way of a story given her good advices in religion, Chandrahangsa gave her some consolations to lessen her grief at the time and soon after both of them went to bed and passed the night in perfect happiness.

When day dawned the clamours of men were heard from all sides of the city. At the front gate of the house were seen waiting servants, elephants, horses, carriages, &c. Muddunkissore rose very early in the morning and superintended the arrangements. When every thing had been ready the bearers were ordered to proceed, followed by horses, elephants and other men. Chandrahangsa after finishing his morning duties paid his respects to his superiors, embraced and indulged in some pleasant talks with his equals and bowed down his head before the gods. Muddunkissore also did the same. When it was nearly seven o'clock in the morning they all prepared to start for the city of Koundinya. Beshoya entered in a good litter, and Chandrahangsa and Muddunkissore mounted a good Ruth which at the order of the latter went first while the litter followed.

Gradually the Ruth passed through towns, cities and fields like the wind. The air was filled with dusts and the public roads were darkened. The passengers observing from afar the speed with which the Ruth moved betook themselves timely to the borders of the roads.

When they had travelled some distance Chandrahangsa found that his sweet-heart had been left far behind, and ordered the driver to stop the course of the

Ruth and wait there till she joined. On the arrival of Beshoya he took her up in his own Ruth. Then he ordered the driver to put the Ruth in motion again, and at last arrived in his own kingdom having made in three days a journey of seven.

The news of the arrival of Chandrahangsa infused great joy into the hearts of his subjects, and musics and dancing commenced in the royal house, as well as in the houses of all opulent individuals. When the Ruth reached the gate of the palace the subjects came near it to have a view of their king. Chandrahangsa and Mnddunkissore first dismounted and were conducted with great pomp into the royal house by one of the ministers of Dhristoboodhy. Beshoya went to the inner apartments accompanied by some women and the subjects gradually dispersed and went to their respective houses.

Oh what a happy day it was! that was passed in various diversions and amusements in memory of this remarkable circumstance.

At length having appointed an auspicious day the other ministers of Dhristoboodhy announced the news of the installation of Moharaj Chandrahangsa to the throne of Koundinya throughout the city. And on that day he was reinstated on his paternal throne around which his subjects gathered and paid the revenue due to him When the ceremonies of installation were finished, dancers were amply rewarded and departed with great joy.

He performed that day a part of his duties and with hopeful words gave leave to his subjects to go. From the next day he discharged his duties regularly and satisfactorily. Hearing from his men of the imprisonment of Kolindo, he issued immediate orders for his being set free. He remunerated the losses which his subjects experienced from the hands of Dhristoboodhy from the royal exchequer, and on the refusal of the executioner who saved his life in the wilderness to accept the promised portion of his kingdom he discharged him with ample money. In this way Moharaj Chandrahangsa having regained his kingdom began to reign in perfect tranquillity.

In course of time two sons were born to him. The first was designated Mokorakho and the second Podakho. When they arrived at their proper age and were able to rule, he gave the administration of the city in their hands and lived sometimes at his father-in-laws's house, sometimes at his own kingdom, but always praising the Bountiful Creator.

GLOSSARY.

Page 30 Line 10 "Mohadeo"—One of the Hindoo deities, mentioned in the Hindoo Shasters as possessing the greatest power, excercising influence over all other gods residing in a temple on mount Cailas, north of Thibet, and having three eyes. And it was the custom in old ages, and, I may say, is to this day too, to worship this deity when any woman had the object of having a good husband in view.

„ 36 „ 13 "Banian Tree"—Ficus Indica.

„ 49 Last line "Vedas"—The sacred Books of the Hindoos.

„ 50 Line 22 "Cadumba, Sal, Tal and Tomal"—Nauclea Cadumba, Shorea Robusta Borassus Flabiliformus and Xanthocymus Pictorius, respectively.

„ 51 „ 12 "Bocool" and Darimbo"—Mimusops Elengi, and Punica Granata, respectively.

„ — „ 16 "Usoka, Chumpaca, Mullica and Maloty"—Jonesia Asoca, Michelia Champaca and Jasminum Grandiflorum, respectively.

„ 53 „ 2 "Kamdev"—a name of the Indian Cupid.

„ 54 „ 7 "Kundurpo" another name of Kamdev.

„ 55 „ 5 from below—"Shiva," another name of Mohadeo.

„ 70 „ 13 "Chundica"—a name of Durgá. The Hindoo Shasters say that this goddess is the wife of Mohadeo—she has ten hands, and is above all other Hindoo goddesses—she is worshipped three successive days in a year. The readers might well know her name, if they call to mind the "Doorga Poojah Holidays," and the splendid ceremonies performed during that time.

„ 75 „ 4 "Devi" means a goddess or a queen, but here it signifies a goddess.

„ 76 „ 16 "Through the influence of her boon, &c."—This expression might seem to the present age very ludicrous. But in ancient times it is stated that any word coming out of the lips of any god or goddess or of any sage had its effect. I leave it to the inquisitive reader to judge the correctness or the falsity of this.

„ 81 „ 11 "Null"—This king is said to have lost his kingdom by playing at dice. He went into the wilderness accompanied by his wife whom he deserted afterwards in a thick forest while she was asleep. When she awoke she came out of the forest and entered into the service of a famous Ranée as her maid. Her father was a king and by diligent

Page. Line.

enquiries found her out and took her to his own house. King Null in the meantime under false colours had been serving as a coach driver under another king and had a superhuman power of driving horses. His wife, aware of this peculiar qualification, had recourse to the following stratagem to regain him. She issued out a proclamation, that she would be remarried, and that she would personally choose her husband. Previous to this, somehow or other she got the name of the Rajah under whom her husband served, and in order to assure herself that that man was really Null, she sent the invitation card to the Rajah on the evening of the day previous to that on the morning of which the marriage would take place. The Rajah asked Null whether he would be able to take him to the place before the dawn of day. Null said that he would, and in one night made a journey of three or four days. This convinced Null's wife that the driver was actually Null, whom she instantly took into her room, and caused the proclamation for remarriage to be recalled.

"Judeesteer"—A famous king noted specially for his being really virtuous and honest. With the sole intent of not departing from the paths of virtue, he never allowed his brothers to resume his own kingdom which he lost in consequence of his relative and enemy Doorjodhun alluring him to play at dice and by fraudulent measures winning every game. Subsequently suffering great hardships in the wilderness. he regained his throne after a great war between him and his enemy famous as the "Kooroo Kheter's war." In this war some of the Hindoo deities took part, as was the case in the war between Greece and Troy.

"Junuk" King of Mithila. It is recorded in the Hindoo Shasters that this Rajah was a sage. He had a daughter named Seeta, who was married to Ram, and with whose life the readers can be better acquainted, if they read the "Life of Seeta" published by late Obhoychurn Bose.

" 84 3 "Brahma"—The first of the Hindoo trind.

ERRATA.

11	Line	10	from below	*for* 'will,' *read* 'will.'
18			last line	*for* 'Moaraj !' *read* 'Moharaj !'
25	,,	8	from below	*for* 'tos orrow,' *read* 'to sorrow.'
29	,,	6	,,	*before* 'he,' *insert* 'and'
31	,,	11		*for* 'youug,' *read* 'young.'
42	,,	8		*for* 'history,' *read* 'story.'
8	,,	8	from below	*for* 'immeditated,' *read* 'unmeditated.'
43	,,	6	,,	*for* 'lion,' *read* 'lion ?'
44	,,	12	,,	*for* 'winds,' *read* 'wind.'
6	,,	4	foot note	*for* 'insertiou,' *read* 'insertion.'
7	,,	9	from below	*for* 'to this,' *read* 'for this'
7	,,	9	,,	*for* 'subtlety, *read* 'subtilty.'